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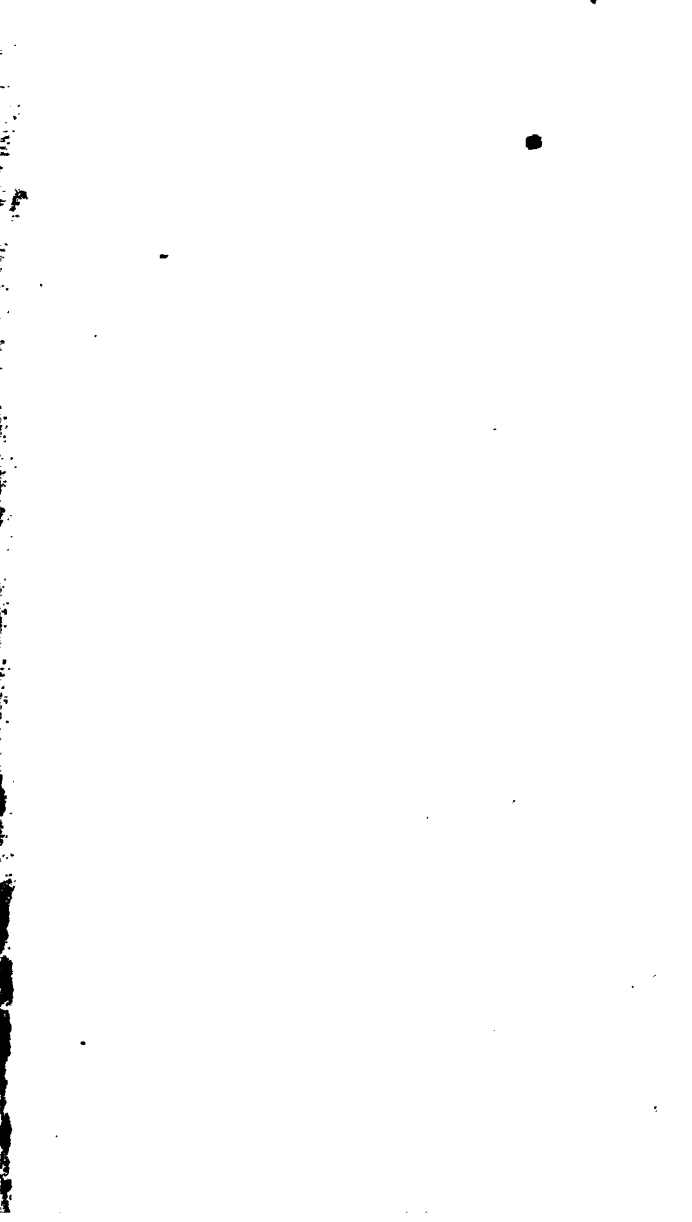
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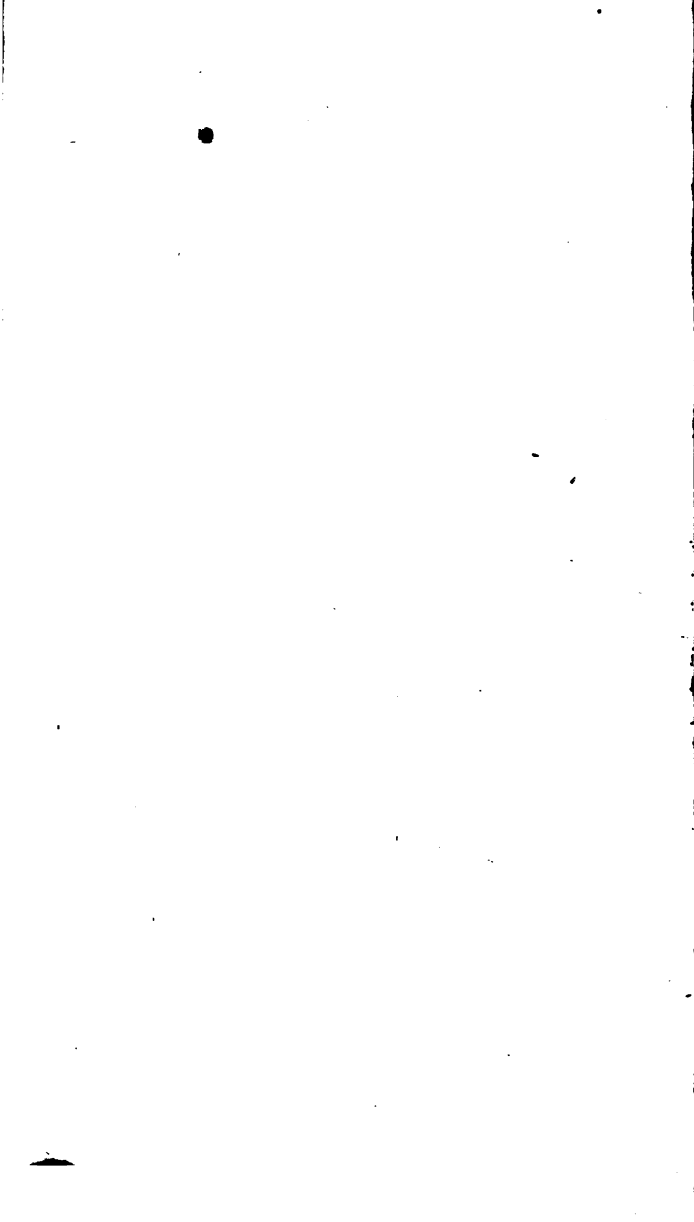


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THE
MISSIONARY REGISTER

FOR THE YEAR

1814:

CONTAINING AN

ABSTRACT OF THE PROCEEDINGS

OF THE PRINCIPAL

Missionary and Bible Societies

THROUGHOUT THE WORLD.

~~~~~  
VOL. II.  
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Missionary Register.

No. 13. JANUARY, 1814.

No. 1.
Vol. II.

Biography.

BRIEF MEMOIR OF THE REV. DAVID BROWN,
LATE SENIOR CHAPLAIN OF THE EAST-INDIA COMPANY IN
BENGAL.

THIS excellent Clergyman, though not a Missionary to India, in the usual acceptation of the word, was so important an instrument, for nearly thirty years, of maintaining and extending the influence of Christianity among the European Residents in India, and entered so zealously into every prudent plan of diffusing it among the natives, that, on these accounts, he ranks as the first of all our countrymen.

We shall be fully supported in this assertion by that distinguished man, the friend and co-adjutor of Mr. Brown, the Rev. Dr. Buchanan, to whom both India and Britain are under deeper obligation than to any other man who ever lived, for the diligence with which he has investigated the moral and religious degradation of our Indian Empire, his fearlessness in displaying this degraded condition before his country, and the intelligence and ability with which he has pleaded for the highest interests of India before her tribunal.

We derive our materials for this short Memoir chiefly from the Appendix to the last Report of the

Bible Society, and from the Notes and Appendix to the Address, by Dr. Buchanan, delivered to two English and two Lutheran Clergymen, Missionaries of the Church Missionary Society to India, at a Special General Meeting of that Society, some account of which will be given in a subsequent part of this Number.

The Rev. David Brown was born at Driffield, in Yorkshire. He studied at Magdalen College, Cambridge; and went out to India, as Chaplain to the Company, in 1785, soon after he had entered into Holy Orders. For twenty-seven years he maintained an honourable and consistent character as a Christian and a Clergyman, in a situation of no common difficulty and temptation. He was twice married; and died at Calcutta, in 1812, in the fiftieth year of his age, leaving a widow and a large family.

Mr. Brown had been for some time in a declining state of health, which was greatly increased by his exertions in advancing the interests of the Auxiliary Bible Society of Calcutta, to which he acted as Secretary.

The cause of God in India (says Mr. Thomason *, his successor as Secretary), has lost one of its most zealous and useful supporters. He may be considered as the Father of our noble Auxiliary Society; the publication of whose first Report lay very near his heart, and, when accomplished, caused the tears of joy and thankfulness to flow in abundance. He was then much reduced by sickness. The effect was too great. He could not bear such an excitement, and afterward drooped rapidly. He embarked, intending (as Mr. Thomason adds) to proceed to

* See Ninth Report of the British and Foreign Bible Society. Appendix, p. 33.

Madras for the recovery of his health; but Providence determined otherwise. The ship, after leaving the roads at Saugor, struck on a sand. The poor suffering invalid was brought back to Calcutta, rather a loser than a gainer by his little journey. He grew weaker daily; and on Sunday, June 14, 1812, about one o'clock, it pleased God to take him to himself. On Monday his remains were committed to the earth. His grave was watered by the tears of many, who, for a course of years, enjoyed the benefit of his ministry, and feel that they have lost a father and a friend.

The Corresponding Committee, in Calcutta, of the British and Foreign Bible Society, in addressing the Committee of that Institution*, add their high testimony to that of Mr. Thomason.

In reporting to you the progress of those important labours which are carrying on in India, under the patronage of the British and Foreign Bible Society, we have to communicate some tidings of an afflictive nature. You are, doubtless, prepared to receive from us an official confirmation of the loss we have sustained, by the removal of our late Secretary from the scene of his labours.

He had been long in a declining state of health, and his friends watched the sad progress of his disorder with many anxious forebodings. They felt that his presence in the Church was greatly wanted, and that important scenes of exertion were opening, which would require the combined support of all who wished well to the cause of religion: it was not, therefore, without deep regret, that they saw so faithful and so zealous a labourer drawing near the close of life, in the midst of his usefulness. On the 14th of June last, it pleased God, whose ways are unsearchable, and whose judgments are past finding out, to call home to himself the late beloved and lamented Mr. Brown. The loss is deeply felt, not only by your Corresponding Committee, but by the Church of Christ at large in this part of the world.

We are persuaded that this sad event will excite in you the liveliest concern; and doubt not that your commiseration of our bereaved state will work out increasing earnestness in prayer to the great Head of the Church,

* See *idem.* p. 85.

that he would look down upon us in mercy, and *show himself strong in our behalf*.

Dr. Buchanan, in a Note, furnishes us with a memorable example of Mr. Brown's fidelity to the engagements of his sacred office.

Some discussion has lately taken place concerning the CUBBEE, or sacred verses of the Hindoos, used at the festivals of Juggernaut, Doorgah, &c. of which mention was made in a Letter to the Court of Directors, laid on the table of the Honourable the House of Commons. The question was, whether these verses were really indecent, or whether they were not rather innocent and holy, resembling our own sacred poetry. It may be satisfactory to some, to have the character of these verses from another authority. In a Sermon preached by the late Rev. David Brown, Senior Chaplain of the East India Company, at Calcutta, on Sunday the 7th October 1810, admonishing the English not to countenance idolatry by accepting invitations from the Hindoos to honour with their company the festival called the Doorgah Poojah (the printed cards referred to in the sermon were issued by the Hindoos in the English Language, and requested the company of the English on Friday, Saturday, and SUNDAY); at which Poojah (or worship) the idol goddess Doorgah, whom the preacher compares to Astarte and the Bona Dea, is exhibited in gorgeous state, and worshipped with songs and dances—he thus describes the stanzas above alluded to: “They have, lastly, at this festival, what is called KOBEE (verse). This is properly the carnival of the Hindoos—the carcase on which they feed! But I cannot describe it from this place. The hoary Brahmin, while he *glories in his shame*, blushes on these occasions in the presence of an European.”—THE CARCASE ON WHICH THEY FEED! What a meaning does this expression convey! And this testimony was delivered to the English Settlement at Calcutta, in the middle of the Hindoos themselves! It was first given on the Sunday above mentioned, in 1810; and afterwards repeated, with new circumstances, at the Presidency Church, on Sunday, Sept. 15th, 1811, a few months before the faithful preacher died.

Let us mark the end of this servant of Christ!

In the Appendix to Dr. Buchanan's Address, he says, "A particular account of the last illness and death of the venerable Swartz, has already been given to the public, in the Reports of the Society for promoting Christian Knowledge*. I proceed to do a similar act of justice to the memory of the Rev. Mr. Brown."

The following is an extract from a Sermon preached, at Calcutta, on the 21st of June, 1812, on occasion of the death of Mr. Brown, by the Rev. Thomas Thomason, late Fellow of Queen's College, Cambridge.

His numerous friends will be anxious to hear some particulars of his last sickness and death. Such I shall now communicate, partly in his own words, and partly in those of his friends.

About two months before his decease, at a time when his disorder seemed to have taken a favourable turn, and his strength appeared to be returning, he wrote in pencil some recollections on recovery from sickness, which afford us a complete insight into his mind, and contain an edifying account of the consolation which he enjoyed in his low estate. After some short notices respecting the progress of his disorder for several successive days, he writes thus:—

"*March 22, Sunday.*—Prostration of strength to the utmost degree, without the least check to the disease. I said, *My times are in thy hand!* I ascended into the chambers of the Divine Attributes, and had a plenary assurance that *Jehovah is good, that great is our Lord, and of great power, and that his understanding is infinite*: and I rejoiced in his sovereignty. He made me sensible, that, for aught I knew, that very day was the best for my dissolution. I was persuaded, that, if it were his will, THAT VERY DAY WAS THE BEST IN ALL RESPECTS, how much soever appearances might be to the contrary; that it would be best for my soul, whose destiny I could commit to Christ; and even best for my family, dark and myste-

* See pp. 310—317, of our First Volume.—EDITORS.

rious as the dispensation must appear to them, and awfully afflictive. Thus my views of God in Christ delivered me from depression of mind; from all *fear that hath torment*; and from apprehension of evil of every kind, both with respect to mind, body, and estate.

"The glory of Christ and of his kingdom occupied my thoughts. My heart prayed thus, *Thy kingdom come! Thou art worthy, O Lord, to receive all glory and honour and power. Come, Lord Jesus, come quickly, with power and great glory. Come to be glorified in thy saints, and to be admired in all them that believe.* Thus have I been supported and cheered during the whole period of my failing strength. *O give thanks, unto the Lord, for his mercy endureth for ever.*

"My excessive weakness, and subsequent trial, commenced on Palm Sunday, and continued all the week. The Saviour's progress through the week of his Passion, was the comforting subject of my meditations. I thought over all the circumstances of the Gospel History with thankfulness. Every fact, every word, and the work of every day, was interesting to me; and I kept my thoughts to the business of each day, particularly to the transactions of Thursday and Friday. The Supper; the Agony; the Cross! O how precious are the thoughts of these things! The Lord Jesus, the Son of God, died for sinners, that he might take away the sting of death, and procure for us the hope of a joyful resurrection unto eternal life.

"*March 29, Easter-day.*—My strength sensibly returned. My heart rejoiced in him, who is *the Resurrection and the Life*. My only prayer was, that I might see his glory, and speak of him; and that he would glorify himself in me,—in my soul and body, living and dying.

"*March 30, Easter Monday.*—I was asked if I could bear good news, and was told of the formation of a Bible Society at Ceylon. I could not refrain from tears of joy—Called for the Hebrew Psalter—Heard the ciii. Psalm deliberately read over. Then I returned back to the twentieth verse: *Bless the Lord, O ye angels of his, that excel in strength.* There I reposed the whole day, calling on the angels who *excel in strength*, for as yet I had little or none, to praise Jehovah*.

* This weakness is very apparent in the tremulous, irregular lines of the manuscript. These reflections are the genuine effu-

“The Hebrew Psalter has been very precious to me; but, above all, the cxliii. Psalm. I paused at verse the eighth, *Cause me to know the way wherein I should walk, for I lift up my soul unto thee.*

“My prayer through my sickness has been, that, if my life be spared a little longer, it might be wholly consecrated and devoted to the glory of God. But I knew not the way, and could promise nothing of myself, but only in the strength and grace of Christ. At length I discovered the way, in which, if God enable me to walk, then will my prayer be answered, and my petition granted. Psalm xxxvii. 31: *The law of his God is in his heart: none of his steps shall slide.* This I perceive to be the only infallible rule for safe and sure walking, namely, the law of holiness in the heart,—the law written in the heart by the Spirit of the Lord. All must be a heavenly gift coming down from the Father of Lights, and the Father of Mercies.”

In another paper, written also in pencil, about a week after, he observes; “I have said nothing about the comfort which some profess to derive from the reflection of their having done well. God has not put it in our mouths to say, ‘Here I am, a profitable servant, worthy of eternal glory:’ but has taught us to smite on our breasts, and cry, ‘*God be merciful to me, a sinner.*’ We have been *unprofitable servants.* When, Lord, have we come up to our duties, loved thee as thou requirest, served thee as we ought, or done any thing worthy of thy notice or reward?”

These passages are abundantly sufficient to shew you the strong consolation which your dear Minister enjoyed; and also, that it was derived, not from any thing which he saw in himself, but from the sovereign and free and unbounded mercy of God to him in Christ Jesus. During his whole illness he maintained the same humble and cheerful dependence upon Christ.

But here let me read an extract of a memorandum with which I have been favoured by one who had the

sions of a heart strongly imbued with the Gospel, and elevated by the consolations of the Holy Spirit above the present state of things. The most prejudiced must give a dying man credit for what he asserts in a state of extreme weakness, and evidently intended for no other eye but his own.—NOTE BY THE PREACHER.

tenderest interest in the deceased, and was a sorrowful eye-witness of his sufferings.

"During the early part of his long and distressing illness, he greatly desired to live. He knew, not only, that his life was of great importance as the means of support and protection to his parents and his own family dependent upon him; but he saw much delightful work before him, which his soul loved, in aiding with all his strength to promote the circulation of the Scriptures. However, as the will of God became clearer to him respecting his great change, he appeared no longer to cherish the desire of the life of the body; but turned all his attention, and desired to direct the attention of all who loved him, to the life of the soul. When the time approached that he should depart hence, he evidently desired earnestly to keep his soul with all diligence in the state expressed in a diary written on his birth-day, when he had completed his fortieth year: 'Let me prepare my soul for adversities, unload the ship, and free myself as fast as possible from every earthly tie. And when my hour is come, may it find me like my now dying friend*; the world having nothing to do with me, nor I with the world. May I have nothing then to do but to die!' This state of mind was peculiarly manifest, at the latter end, after his return from Saugor. He kept a watchful eye over his own spirit, lest it should yield to earthly attractions: he desired to be out of the body even before he was separated from it: and, on hearing some reflections of Bishop Hall on preparedness for death, he checked the reading as being unsuitable to him who no longer desired to hear the word of man, but that his soul should live by every word that proceedeth out of the mouth of God. I will only add, That, when he could no longer attend to set prayer, or even to the words of Scripture, still was he able to dedicate the departing strength of his mind to ejaculatory addresses to his Redeemer; his moving lips and upraised hands testifying the employment of his spirit, even after his eyes had closed for ever on earthly objects."

The following is an extract of a Sermon preached on the same occasion, at the Presidency Church,

* Mr. John Obeck of Calcutta, who had been, in early life, an associate of the venerable Swartz.

Calcutta, 21st June, 1813, by the Rev. Daniel Corrie:—

His attachment to our common faith appeared in his gratuitous labours in behalf of our *native* Christian Brethren; and especially by more than twenty years' labours in the other church, without fee or reward. He was, according to the scripture character of a Bishop (Titus i. 8), *a lover of good men*. Not disposed to consider salvation as confined to any one sect or denomination of Christians, he gave the right hand of fellowship to the good of all persuasions. At the same time, it is the most entire conviction of my mind, that his decided preference was in favour of the Church of which he was a Minister. His private conversation could not be mistaken on this subject; and his dying testimony to the excellency of our Liturgy could not be feigned. He declared, that, the longer he lived, the more he was satisfied with our Church Establishment, and the more beauty he discovered in the Book of Common Prayer.

Dr. Buchanan, speaking of some who had not fulfilled their obligations, says, "I mention these things to warn you. But I have more pleasure in directing your view to other servants of Christ, whose bright example has illumined the East,—who have been patterns of faith, diligence, prudence, and fortitude. From the ministers of the two churches to which you respectively belong, I shall select two illustrious characters, who have left a great example for them that follow; I mean, the venerable Swartz of the Lutheran Church, and the late Rev. David Brown of the Church of England. These men did not deny Christ. They did not love father and mother more than Christ. They took up their cross and followed Christ. If you knew as well as I do, the conflicts which they were called to sustain in the East, you would see how fitly the words of our Lord might be applied to them: *Behold, I*

send you forth as lambs among wolves. But beware of men. If you knew, again, the conjoined wisdom and innocence which they manifested in these conflicts, you would acknowledge that they studied to obey our Lord's admonition: *Be ye wise as serpents, and harmless as doves.* The character of both was marked by an extraordinary liberality of sentiment in regard to the differences in religious profession;—a liberality, which others, in a confined sphere, could not well understand. In a word, *They endured unto the end*; and both of them were enabled to glorify God in their deaths, by a manifestation of a joyful hope in the view of their dissolution. And, after death, God was pleased to honour their faithfulness. The East-India Company erected a Monument as a testimony of their reverence for the Apostolic Swartz, and engraved on it a record of his labours; and to their late Senior Chaplain, Mr. Brown, they have rendered a tribute of respect yet more munificent, by providing for his numerous family."

Dr. Buchanan adds, in a note,—“The patronage of individuals in the Court of Directors to Mr. Brown's family, has not been less conspicuous than that of the public body. Mr. Grant has given a writership in the service of the Honourable Company to James Brown, the eldest son; and Mr. Parry has bestowed a similar appointment on Charles Brown, the second son; and both youths have, in consequence, been nominated as students at Hertford College. Their father's premature death has frustrated the design of their entering the Church. But they may have it in their power to be of yet more extensive service to the cause of religion in India, in the respectable situations to

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which they will now be appointed, than if they had been merely individual labourers in the ministry. It will be grateful, I doubt not, to their own pious and ingenuous minds, ever to remember, that their revered father instructed them in the Oriental Languages for a high, a sacred purpose; and that he himself, though not a Missionary, defended and exalted the missionary name and character in India."

Mr. Brown being Senior Chaplain of the Honourable Company in Bengal, his proper church was that of the Presidency, called St. John's, or the New Church. But, desirous, so far as was in his power, of fulfilling the duties of a Missionary Preacher also, he instituted public worship, gratuitously, for the Native Christians and the lower orders of the people generally, at the Old, or Mission Church, which is private property. On a marble in the chancel of this church, is the following Inscription:

TO THE POOR

The Gospel was preached in this Church,

By the Rev. David Brown,

During a Period of

25 Years.

Home Proceedings.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Archdeacon Middleton's Charge to

Rev. C. A. Jacobi.

THE Rev. C. A. Jacobi, being about to proceed as one of the Society's Missionaries to India, a Meeting was held on the 23d of March last, when a Charge

was delivered to him by the Rev. T. F. Middleton, D.D. Archdeacon of Huntingdon.

We shall give a brief abstract of this able and learned Address.

"Amidst all the darkness," says Dr. Middleton, "which still envelopes the Heathen World, the superstitions of Hindostan are calculated to excite, in a peculiar degree, emotions of pity and horror. Very far removed from a state of barbarism, retaining even the vestiges of ancient science and refinement, gifted with faculties which culture might elevate to the proudest eminences of intellectual attainment, mild in their nature, and humane in their deportment, the Hindoos present the most lamentable spectacle of religious depravation, and serve to demonstrate how weak and wretched is human nature in its most favoured circumstances, unblest with a knowledge of the true God, and of His reasonable service."

"To dissipate the darkness of the Heathen World—to instruct mankind in the ways and in the will of God—and to unfold to them the mysteries of Redemption," was the work of Apostles, and is that of Missionaries: and "in such a work God will be with" his servants.

Dr. Middleton admits, that the progress of Christianity in India has not been such as might have been expected, considering at how early a period the name of Christ was carried to its shores: he laments the extraordinary inattention shewn to the Syrian Christians; and censures the spirit and tendency of the proceedings of the Romish Church in the propagation of its faith, and its unjustifiable conduct in violating the freedom and vitiating "the purity of the primitive and happy Syno-Indian Church," and

in establishing the Inquisition at Goa with all its horrors—now, at length, happily abolished, through the benevolent interference of the British Government; and thrown open to public view, with all its secret cells and chambers.

“But if the Church of Rome,” says the Arch-deacon, “from its spirit and the tendency of its proceedings, was little adapted to the diffusion of Christianity, we should also consider how inadequate have been the efforts of Protestants.” And “the lives of the bulk of European Christians have counteracted, and in great measure defeated, the most zealous labours” of those who have exerted themselves; while their practice “has been marked by a more than heathen contempt of religious obligations.”

“The inveterate prejudices of the Hindoo in behalf of his own superstitions—the deep impression made on his imagination by the appalling spectacles and thrilling rites of his own faith—the loss of caste, which is among the most alarming punishments ever devised in social ordinances—and the singular policy of our Indian Government, in refusing to patronize native converts to Christianity—these are powerful obstacles in the way of the Gospel.

“Notwithstanding,” however, “every discouragement, the Word of God is found to prevail, and the number of Native Christians to increase; a recent estimate makes them amount to 900,000.”

“The Society has now five ordained native converts in its service, and it is from the labours of such men that the most favourable results are to be expected. They are the instruments by which, under the guidance of God, His holy Faith will find its way to the hearts of the heathens,” who “have

lately shewn a more than ordinary readiness to be instructed."

On the progress which has lately been made in Hindoo Literature being likely to lead to the happiest consequences Dr. Middleton makes the following remarks:—

There are two distinct views, in which the benefit presents itself to our observation: it promises to furnish us with the means of proving to the unconverted Hindu how widely his practice differs from the precepts even of his own religion; and it will enable us to shew him, how much of the genuine doctrines of his religion is but a corruption of Divine Truth as contained in the Volume of the Christian Scriptures. With regard to the former of these points, it is now well known, that the enormities practised by the Hindus are wholly unauthorised, or but faintly countenanced, in their sacred writings; of which, however, a profound ignorance has generally prevailed. If of the four great castes only one is admitted to the reading of the Vedas, and another is permitted only to hear them read, while the other two, by far the most numerous, may have only the Sastras or Commentary read to them*, it cannot be matter of just surprise, even had the fountain been more pure, that the stream should have been exceedingly corrupted in its progress. But in truth, even the Brahmins themselves seem not generally to have known the real doctrines of their religion, except from tradition; and it is a singular fact, that their reluctance to communicate the contents of their sacred books had never been overcome till within these few years. We are told, that the Emperor Akbar†, in the plenitude of his power, could not obtain what is now freely granted to the curiosity of every British Inquirer. Let us hope, that this surprising change of sentiment is destined to some important purpose. The advocate for Christianity will now be able to lay open the weakness of the Hindu Superstition by shewing that its most exceptionable practices have not even the sanction of its own Founders; that they are merely acts of will-worship; that they have originated

* Crawford's Sketches, vol. I. p. 179.

† Butler's *Horæ Biblicæ*, vol. II. p. 167.

in ignorance and error; and that they are utterly irreconcilable with that purer morality, and those sublime conceptions of the Deity, which it cannot be denied that the Vedas occasionally develope.—But it is not the negative argument alone, which the Christian Missionary is now enabled to employ: he will further observe, that much of what is really inculcated in the Hindu sacred books bears a strong, though disfigured, resemblance to the leading doctrines of the Gospel. For some time it has been known that their most ancient writings maintain the Unity of God in Three Persons; and various Incarnations of these Persons, especially of Vishnu, or the second in the Triad, are believed to have taken place: but more recent inquiries have brought to light further and very important particulars respecting this subject. It appears that the expectation of some mighty Deliverer prevailed long before the coming of Christ, even among the Hindus. We are told, that in the Puranas, the Earth complains of her being ready to sink beneath the accumulated iniquities of mankind; while Vishnu comforts her, promising to put an end to the tyranny of the demons: that for this purpose he would be incarnated; and the followers of Buddha unanimously declare, that this Incarnation in the womb of a virgin was predicted at least a thousand years before it came to pass*. The Hindus maintain, that these prophecies were fulfilled in the person of Chrishna, in like manner as many of the Samaritans, to elude the prophecies respecting Christ, explained them of Joshua†. It may reasonably be hoped, that as the genuine doctrines and traditions of Hinduism shall be more fully ascertained, they will furnish positive and direct arguments, by which the Hindus may be brought to know the only true God, and Jesus, whom He hath sent.

After stating some other encouraging circumstances, the Archdeacon addresses to Mr. Jacobi the following excellent counsel:—

The field of knowledge, which the East throws open to an ardent and excursive mind, is so delightful, that care must be taken to restrain curiosity within the bounds of usefulness. Without the languages of the

* *Asiat. Researches*, vol. X. p. 27.

† *Ibid.* p. 34.

country, in which you shall reside, you would be but as a barbarian unto the people, and they barbarians unto you. These languages are principally the Tamul and the Portuguese: many other dialects are partially spoken; but you will perhaps find it useful, without loss of time, to direct your attention to these, and even to make them in some degree vernacular, before you shall attempt other languages, if you shall attempt them at all. You will consider, that it is not merely in preaching to the natives, what you shall have premeditated, that your usefulness will consist: you will find it necessary to converse with them familiarly on every subject, which may present itself; to enter into their sentiments, feelings, associations, and prejudices; and to be altogether such as they are, except only in their ignorance, their superstitions, and their vices.—You will endeavour to acquire an intimate acquaintance with the prevailing tenets of Hinduism, with the arguments, by which they are defended, and with the reasoning, by which they may be refuted. You will cultivate those branches of knowledge which you find to be popular, and likely to recommend you to the natives. You will diligently review the records of the Mission, and the labours of your forerunners, considering well to what causes their success has been chiefly attributable, and to what their failure, and resolving to profit by their experience, whilst you emulate the bright example of their virtues. Above all, you will make the Sacred Volume your meditation by day and by night; both as it will enable you to establish Divine Truth in the hearts of your hearers, and (which is indispensable to that great end) to preserve it pure and vigorous in your own.

To knowledge and learning you will add discretion. You are doubtless animated with the noblest zeal for the salvation of souls: I would not damp the sacred fire which is kindled in your bosom by the Blessed Spirit: I trust, it will be extinguished only with your latest breath. Let your zeal, however, be so regulated, that it fail not of its object: attend to times and seasons and opportunities: a degree of jealousy fatal to your views might be excited by your imprudent interference with an inveterate superstition. But it is not merely in officiousness and temerity, that zeal may err: it appears in a still more reprehensible form, when it has ceased to be inge-

nuous. Beware, then, of holding out delusive representations to these, who may be disposed to listen to you: avoid every thing, which may be construed into a subterfuge or suppression of the truth: inculcate the doctrine of a crucified, as well as of a glorified, Redeemer: exhibit the Man of Sorrows in his meekness and lowliness: point out the necessity of an offering for sin; and let your endeavour be less to make a multitude of pretended proselytes, than that they, who shall profess the faith of Christ, shall profess it in truth and sincerity. It is admitted, I think, by all who have preceded you, that your hopes of making genuine converts must rest, in great measure, upon the instruction and education of youth. In this department much has been done to lessen your labour by a distinguished Member of our Society; who has greatly improved the method, which he brought from Madras, by giving it a more systematic arrangement and a more extensive application. You will not fail to avail yourself of this powerful aid: in conveying the elements of European Knowledge you will insensibly prepare the way to the adoption of our religious tenets: and these you will avowedly and strenuously inculcate, wherever it can be done without violating your good faith with the parents of the children committed to your care.

Finally, let me remind you, that under the guidance of the Blessed Spirit you must ultimately rely for your success on those Christian Graces, which are the proper fruits of the Spirit: they must live in your life, and breathe in all your actions: humility, patience, kindness, devotion, charity, and peace, are the virtues of the Christian Apostle: by these you will adorn and recommend the doctrine of God your Saviour. That the Almighty may accord to you these assistances, and whatever else may further the work, to which He hath visibly called you, that He may make you the instrument of good to thousands, and through those, whom you shall instruct, bring tens of thousands from the power of Satan unto Himself, is our most fervent prayer. We shall take a lively interest in all your proceedings: we shall be thankful to God for all your successes: we shall rejoice in your joy. For the present, accept this our cordial greeting and farewell; and may the God of love and peace be with you evermore.

*The Rev. Mr. Jacobi's Reply to the Charge of
Archdeacon Middleton.*

After some introductory observations, Mr. Jacobi gives the following account of his life, and of the motives which induced him to deliver himself up to this particular work of God :—

When a boy of seven years, my father, one of the most learned and pious ministers of the Church of Saxony, telling me something about this country, said, "Behold, God has certainly yet great designs with England, and it is a mighty instrument in His hands to establish His kingdom on earth." He then telling me of the Missions, I felt so deeply touched, that I cried out, "Father, I will one day go to England, from thence to be sent out among the Gentiles." And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the college, and the hour of his death approached, he wrote me, that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow what I thought my calling to the Mission. I was then sixteen years of age. My father, answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate: but as he had no objection to my determination, he wished me the blessing of God to it. Alas! this was his last letter; the last words of which were, "May the Lord finish His work!" He soon after died, and thus took my promise, to be a Missionary, with him before the Heavenly Throne.

When eighteen years of age, I left college for the university at Leipsic, where I studied two years upon my own fortune. Here many temptations assaulted me from all quarters: the allurements of sensual pleasure were easily overcome; but a more formidable enemy, the modern Divinity (if I may so term it), had very nigh caused my foot to slip in the path of faith. The lectures of the professors represented the Bible as a mere human book; in a word, infidelity was recommended, and preached from the pulpit designed for the preaching of faith. I had a

hard contest: but it pleased God to establish my heart again, and to open my eyes more fully upon the wonders of His word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more: I retired, and gave myself entirely to private study. Another temptation then arose, to make me an apostate to the Lutheran Church: but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my church; and I am very happy to understand, that the Church of England considers the Lutheran Church as a faithful sister. By the particular providence of God, I became acquainted with the Rev. Dr. Knapp, who invited me, in a letter, to come to him, and to finish my studies in Halle. I accordingly left Leipsic, and Dr. Knapp shewed me the kindness to take me into his own house. This last year in Halle every thing seemed to conspire to deter me from my design to become a Missionary. Many lucrative livings were offered to me in Saxony, Austria, and Russia: my own friends and relations began to urge me to accept such comfortable situations; they represented my intention to go on mission as fantastical, and my reliance on God in this point as a chimera. At last it had the appearance, on account of the present war, as if my hopes should never be realized, and my enemies and those that scoffed at me began already to triumph; when all at once, and unexpectedly, I received the call of this blessed Society; and from the very moment I accepted it, till the present, the Lord has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India.

Before I conclude, I beg the venerable and respected Society kindly to accept my most hearty thanks for the kind reception I have met with, the attention shewn to me, the care which has been taken to make my sojourning here, as well as my passage over the ocean, comfortable. May the Lord reward the Society for all this, by guiding me safely to my destination, by sending down His Spirit upon me, that I may be enabled soon to proclaim the glad tidings of salvation in Christ Jesus unto those that sit in darkness and under the shadow of death, and cause them to bless a Society that thus took

pity upon the poor benighted Gentiles. Yea, there are already crowns of thousands of saints, once Gentiles, prepared for those happy Members of this Society, that have gone asleep in the Lord; and may I be privileged to prepare a crown for those that now send me off and accompany me with their prayers! I promise to prove a faithful servant in the cause of the mission, to continue instant in praying for the grace of my Lord and Saviour Jesus Christ, to adorn his doctrine by my whole life and conversation, to endeavour to have always a good conscience both towards God and men. I depart with the prayer, that the Lord may vouchsafe to look down with his pleasure upon this Venerable Society, and to cause the same to remain for ever blessing and for ever blest.

CHURCH MISSIONARY SOCIETY.

Patronage of the Society.

At a Special General Meeting, held at the Society's House, on the 13th of December, in order to consider of such arrangements in the patronage of the Society as should better adapt it to the general interest beginning to be felt in support of its objects and proceedings, it was resolved, that the Institution shall consist of Patrons, Vice-Patrons, a President, Vice-Presidents, and a Treasurer, with Life and Annual Governors and Members, and the necessary Officers for conducting its affairs. And it was further resolved, that the office of PATRON shall be reserved for such members of the Royal Family as may honour the Society with their protection: that VICE-PATRONS shall be appointed, exclusively, from among the Peers, spiritual and temporal: and that the PRESIDENT shall be such Peer or Commoner, and the VICE-PRESIDENTS such Commoners, as shall be appointed thereto.

House of the Society.

The Society has entered on the House, No. 14, Salisbury Square, Fleet Street, London. At this house daily attendance will be given from nine o'clock in the morning till seven in the evening. It is requested that Contributions and Subscriptions to the Funds of the Society be paid there, and all applications made on account of its concerns. The Committee meet, at present, every Monday morning, at eleven o'clock. The health of the Rev. Thomas Scott, the venerable teacher of the Society's Missionary Students, being seriously impaired, the Seminary will be established, as soon as practicable, in the House of the Society.

Leicester and Leicestershire Association.

The Secretary, with the Rev. Melville Horne, and the Rev. Edward Burn, having preached in different churches in Leicester, a numerous and respectable meeting of the inhabitants of the town and county was held in the Guildhall, on the 1st of December, the Mayor of Leicester in the Chair, for the formation of a Church Missionary Association; at which an excellent spirit prevailed, and much interest was excited.

The Rev. E. T. Vaughan, having introduced the business, the Secretary and his friends respectively addressed the meeting at length; and were followed by the Rev. G. B. Mitchell; the Rev. P. L. Story; the Rev. E. T. Vaughan; the Rev. Aulay Macaulay, and other gentlemen.

The Right Hon. the Earl Ferrers was nominated President; the Members for the County, and the Mayor and Members for the town, for the time being.

Vice-Presidents ; W. Harrison, Esq. Treasurer ; the Rev. E. T. Vaughan, M.A. Secretary ; and a Committee was appointed, not to exceed thirty-six in number, open to all clergymen who should be members of the Association.

Nearly 150*l.* was collected at the churches, and many annual subscriptions obtained : and it is hoped that very considerable and permanent aid will be derived to the funds of the Society, and much interest excited in its proceedings and success, by the establishment of Branch Associations in various parts of the county.

Southwark Association.

On Monday Evening, Dec. 13th, a Meeting, at which were present from one thousand to twelve hundred persons, was held in the Spiritual Court, Saint Saviour's, Southwark, for the purpose of forming a Church Missionary Association, to embrace all the parishes of Southwark and its vicinity, in support of the Church Missionary Society. The Spiritual Court was filled before the meeting began. The concourse afterward became so great, that many hundreds could not enter.

The Chair was taken at six o'clock, by Henry Thornton, Esq. M. P. for the Borough, who opened the meeting ; and who, on his acknowledging the vote of thanks for his acceptance of the Presidency of the Association, argued, with his accustomed force, on the justice and humanity of missions ; and in commendation of the proceedings of the Church Missionary Society, of which he is Treasurer. The other speakers were, the Secretary of the Parent Society ; the Rev. Dr. Myddelton, Rector of Rotherhithe ; Rev. Basil Woodd, Rector of Drayton

Beauchamp, Bucks; Rev. W. Dealtry, Rector of Clapham; Rev. W. Mann, Chaplain of St. Saviour's; Rev. Joshua Mann; Rev. Isaac Saunders; Rev. J.N. Lake; Rev. John Sheppard; Rev. John Wilcox; E. N. Thornton, John Poynder, and C. S. Dudley, Esqrs. The last named gentleman was hailed as the well-known Secretary of the Southwark Bible Auxiliary; and it is an act of justice to him to state, that, in coming forward on this occasion, he unequivocally declared, that, as belonging to the Society of Friends, he could not support a Missionary Society as such; but that, having heard with much pleasure, from the Secretary of the Parent Society, that a Separate Fund had been opened for the establishment of Schools among the Heathen, and in the Foreign Possessions of the British Crown, and that whatever money might be contributed to that object should be faithfully applied, he would cheerfully contribute to that department of the Society's plans.

Henry Thornton, Esq. M.P. is President;—Henry Pigeon, Richard Thornton, D. King, Jesse Curling, Jun., and Florence Young, Esqrs., are Vice-Presidents;—Charles Hobhouse, Esq., Treasurer;—and the Rev. John Sheppard, the Rev. David Ruell, and William Holmer, Esq. Jun., Secretaries. A Committee of fifty laymen is appointed, which is open to clergymen.

The Spiritual Court is a spacious Gothic building annexed to the parish church of St. Saviour. Illuminated as it was on this occasion, it exhibited a grand spectacle. In this court, it is understood, Gardiner, Bishop of Winchester, in the times of papal persecution, passed sentence of death on some of our distinguished martyrs;—a circumstance to which appropriate allusions were made by some of the Clergy,

who contrasted those times with the present, and congratulated the meeting on the different purpose for which they were then assembled. It were equally impossible to do justice either to the eloquence or the argument displayed on this important occasion, or to describe the effect produced from the meeting, in that interest and feeling which appeared to be universally excited: they were certainly such as authorise the expectation, that this Association will shine conspicuously among those charitable and religious institutions, which already constitute the chief ornament of Southwark.

Designation of Two English Clergymen as Missionaries to Ceylon.

The Rev. Thomas Norton and the Rev. William Greenwood, having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving articacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

We shall take an early opportunity of making our readers acquainted with the state of Ceylon, and the great prospects of usefulness which open in that island.

Designation of Two Lutheran Clergymen as Missionaries to Tranquebar.

The Rev. John Christian Schnarré, and the Rev. Charles Theophilus Ewald Rhenius, having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory, the Rev. Jacobus Hecker. They have passed about fifteen months in this country in preparation for their future labours.

Our readers are already apprized of the benevolent and extensive plans of Dr. John, and of the pecuniary aid rendered to them by the Calcutta Corresponding Committee of the Society. (See Vol. I. pp. 228 — 261, 305 — 334, 401 — 410.) Messrs. Schunhardt and Rheinart having been destined by the Committee to enter into the extensive field of labour presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East-India Company would grant them their licence to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. This confidence was not disappointed. The Court granted, with the utmost readiness, the request of the Committee. A passage has been, in consequence, engaged for the Missionaries, on board the *Marquis of Huntly*, Captain Donald M'Leod. They will leave this country in a few weeks.

*A Special General Meeting for Addressing the
about Missionaries.*

Was held on Friday, the seventh of this month (January), at Freemason's Hall. The Right Hon. LORD GAMBIER, Vice-Patron and President of the Society, was in the Chair: and there were present thirteen or fourteen hundred members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them, drawn up by Dr. Buchanan, at the

request of the Committee. The Rev. Thomas Norton, and the Rev. C. E. T. Rhenius, in their own names, and in those of their respective companions, made suitable replies.

On the motion of William Wilberforce, Esq., M.P. Vice-President, seconded by Henry Thornton, Esq. M.P. Treasurer, it was unanimously resolved, That the said Instructions, Address, and Replies, should be printed at the discretion of the Committee.

On the motion of Mr. Dealtry, seconded by the Rev. J. W. Cunningham, Vicar of Harrow, it was unanimously resolved, "That the cordial thanks of the Society be presented to the Rev. Dr. Buchanan, for his ready compliance with the request of the Committee in drawing up his able and interesting Address to the Missionaries; and for the zeal with which he has answered every call of this Society, and of the Christian Church at large, under many infirmities, to assist in diffusing the knowledge of Divine Truth through the world."

The spirit which pervaded this meeting was most truly accordant with the grand and sacred objects of the Institution; and it is conferring the highest honour on the friends who came forward on this occasion to say, that many fervent and persevering prayers will, it may be hoped, in consequence of the proceedings of this day, accompany and follow these worthy men.

The Instructions, Address, and Replies will be printed in the Appendix to the next Report of the Society. The Address of Dr. Buchanan is already printed separately for sale,—a distinction to which it is entitled by its singular excellence. The simplicity, sagacity, local information, experience, and piety which breathe through this Charge, render

it a document of especial value to all who are interested in the conversion of the Eastern World. In our Memoir of the Rev. David Brown, we have made free use of the Notes and Appendix which accompany it; and shall, probably in the next Number, give the Charge itself a place in our pages.

Thanks to the Friends of the Society.

The Committee availed themselves of the opportunity afforded by the above Special Meeting to apprize the Society of the zealous exertions which had been made in various places in favour of the Institution, since the last anniversary. It was, in consequence, unanimously resolved, on the motions of the Rev. Basil Woodd, M.A., Honorary Life Governor, seconded by the Rev. Daniel Wilson, M. A; "That the Thanks of the Society be presented to the various friends who have assisted in the formation of Church Missionary Associations since the last Anniversary, particularly in Yorkshire, at Norwich and in Norfolk, at Ipswich and in Suffolk, at Leicester and in Leicestershire, and in the Borough of Southwark and its vicinity: and that such friends be hereby requested to accept the same."

Parochial and Friendly Associations.

Associations, in parishes and among friends, which supply to the funds from 10*l.* to 100*l.* each per annum, chiefly by means of young persons and others collecting weekly to the amount of 1*s.* and upward each, are constantly on the increase. We shall take an early opportunity of giving a list of these Associations.

Notice concerning the Redemption of African Children.

The Committee have been induced to discontinue the practice of redeeming children from slavery.

It appeared to various intelligent friends, that, however benevolent the design of rescuing such children from slavery, in order to give them Christian Education, and however beneficial to the individuals themselves: yet that the practice gave some sanction to the principle of the Slave Trade; and tended, so far as it went, to perpetuate the trade itself, by inducing the parties selling the children to replace them by others.

The Committee, anxious to avoid even "the appearance of evil," have yielded to these representations.

They are happy, however, to state, that the benevolence which has induced various friends to send money for the express purpose of redeeming and educating African Children, may still have full scope, and in a way altogether unexceptionable.

The vigilance of his Majesty's Government at Sierra Leone has led to the capture of a great number of smuggling slave ships, from which many hundred poor African Children, of the various tribes on the coast, have been educated. As many of these children as the funds will allow may be taken under the Society's care, to be maintained and educated in its settlements. And surely Christian Charity cannot find more worthy objects of its regard, than wretched children, torn from their homes and friends, and cast for protection and instruction on the justice and humanity of their liberators!

Any benevolent persons, therefore, who shall con-

tribute the sum of *Five Pounds* annually to this object, will enable the Society to support and educate an African Boy or Girl, in one of its Settlements; and may assign what name they please to such child.

The Committee particularly request those friends who have remitted money for the redemption of children, to apprise the Secretary, as soon as convenient, whether they are willing that such money shall be applied to the support and education of these liberated children: and they especially address this request to the benevolent friend, who remitted forty pounds under the signature of "Llewellyn of Wales," "for the redemption of four African boys, to be named David Llewellyn, Morgan Llewellyn, Owen Llewellyn, and Evan Llewellyn," and promised to remit annually twenty pounds for their support.

Church Missionary House,
Jan. 26, 1814.

Separate School Fund.

The Committee have opened, as we have already intimated, at p. 433 of our First Volume, a SEPARATE FUND FOR THE ESTABLISHMENT AND SUPPORT OF SCHOOLS AMONG THE HEATHEN, AND IN THE FOREIGN POSSESSIONS OF THE BRITISH CROWN.

They have been induced to adopt this measure on various grounds.

So far as the measure itself is concerned, it is one of peculiar promise. Children every where present themselves for instruction; in some places, in great multitudes. The instruction of the children facilitates access to the parents, secures their friendship, and conveys information to them through unsuspected channels. The minds of the children are more sus-

ceptible, and less under the influence of habit and prejudice, than those of the parents. And the success of the measure, whenever prudently and patiently pursued, fully justifies all reasonable expectations. It is the pursuit of our ends in the natural order of those means which God hath appointed. So strongly is this subject felt, that all the most useful Missionaries throughout the heathen world are beginning to unite the education of children with the more immediate discharge of their public ministry.

The surprising improvements, too, in the manner of conducting education, with which it has pleased God, in his providence, to bless mankind, within a few years, are means of usefulness put into our hands which it is our duty to apply to the benefit, so far as in us lies, of the whole race of man.

Moreover, this is an engine of immense power, which may be worked by men whose abilities and attainments may not fit them for the more difficult labours of a Missionary.

Contributions to this fund may, likewise, be expected from persons, who may not so readily enter into the support of Missions. Whatever, therefore, shall be so contributed, will be faithfully appropriated to the objects avowed. All children under the Society's care will be trained up in the knowledge of those Divine Truths, by which, under the blessing of God, they will be rendered useful members of society, and heirs of a glorious immortality.

Foreign Intelligence.

WEST AFRICA.—BASHIA.

Conversation between a Missionary and his Scholar.

Extract of a Letter from the Rev. J. G. Wilhelm, Missionary from the Church Missionary Society.

I LIKE very much to be about children: their liveliness keeps up my spirits, and preserves me from musing on discouraging subjects; and, truly, I know not in what way we could be more usefully employed. I could never think that our labour will be altogether *in vain in the Lord*. These children are in our Settlement restrained from many sins and evils, to which they would find abundant temptation, and opportunities of committing, if they were trained up among the people of this country, who live in gross ignorance, and in *the lusts of their flesh*.

It will not be improper for me to communicate to you an instance of some sense of religion, which the Spirit of God, under the assiduous care and instruction of the brethren, Renner and Butscher, has excited in one of our elder boys, the son of a friendly chief, who sometimes declares to me the feelings of his mind. I take the liberty of mentioning one of our conversations, which I noted down as far as I could remember it.

One evening, after I had discoursed with my scholars on 1 John v. 18—21, he said to me, “Mr. Wilhelm, if we did always mind this book, (the Bible), and what you tell us, it would make us very happy”—

“Yes, the more we mind this book, the happier it will make us; for it is the Word of God. If we mind God’s word, we mind God himself; and if we mind him, he will also mind us. Jesus Christ calls those who mind his word, his sheep. He will, therefore, be their Shepherd, and will take particular care of them. He says, *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.*”

“But,” said he, “I do often wrong. My heart is

sometimes hot like fire. Suppose I strive to mind book, it will still often happen that I do wrong, and bring trouble upon my mind"—

"That your heart sometimes burns like fire, because you feel that you do often wrong, is a good sign: for, it is the work of the Holy Spirit, first to convince us of sin, to shew us that we do often transgress the commandments of God, and therefore deserve to be sent to hell. If you feel that this is your case, it will make you ask, 'Can I by no means be saved from my sins? What must I do to be saved?' If the fear and trouble of your mind excite such questions in you, then the Bible will become a precious book to you, because it tells you to believe in the Lord Jesus Christ; for he is the Saviour of sinners who feel that they cannot save themselves. And when you there read what Jesus Christ has done and suffered, to save you and bring you to heaven, it will lead you to love him: you will then say, as the Apostle John said, *We love him, because he first loved us*: you will be very glad that he will be your Saviour: you will pray to him for the forgiveness of your sins; and for his Holy Spirit to sanctify you to his service, to make you hate sin more and more, and to love that which is good, that which Jesus Christ loves and commands. If the love of Christ leads you to mind his book, and to resist sinful thoughts and inclinations, it will become much easier to you to avoid doing wrong than it is at present, where fear and trouble of mind make you to mind book. But I must not forget to tell you, that even when you love Jesus Christ above all, you will still feel that you are a sinner: you will daily feel your need of his grace and forgiveness; and that more than you can feel it at present. But you will find no pleasure in sin: you will abhor it: it will grieve your mind whenever you feel that you have offended. This is the great difference, between those who believe in Jesus Christ and those who believe not in him. When those who believe fall into sins, it is against their will: it grieves their mind to have offended against God: but still they come to God, like children to their father, and seek forgiveness: a good child, who loves his parents, and minds their will, may still now and then do wrong, and offend his parents; but the child will be grieved and troubled about it: it will ask their pardon, and strive for the future to be more careful; and

the parents, you know, may sometimes find it necessary to chastise even a good child, but they will not turn it out of their house: and so God deals with his children. But those, who do not believe in Jesus Christ, do not trouble themselves about their sins: they love to sin; they seek their pleasure in sin: they do not strive to mind God and his book."

"I cannot always pray," said he: "and I am always tempted to do as I see other people do. I want always somebody to speak to me, and tell me what I must do. Suppose I must go again to my father's place, there nobody knows any thing about religion, and if I do not according to our country fashions, I shall get plenty of trouble, and so will all the children in this school. We cannot always be in this school. Suppose I could come to England, I would never return to this country. I would think myself happy if I could spend my life with Christians"—

"You must pray that God may give you his Holy Spirit, to teach you to pray; that you may tell to God all that is in your heart, and *cast all your care upon him*, and believe that he will open such ways for you as he shall find good. If he sees good to let you live among Christians, you may either stay in our Settlement, or he can bring you to other Christians; but you must leave this to his will. If he will try your faith, and make you live among your own country people, he can give you grace, wisdom, and strength to resist sinful practices, and to live a Christian life among them: but you must make up your mind for sufferings in this world; and it is better that you should be troubled by other people, than that your own conscience should trouble you that you have forsaken God because of the fear of man. You should not fear your country people, if God will have you to live among them. You see, we white men came out into this country, and left the society of Christians, and did not fear to come among you. We are determined to tell you the truth of God, whether you will hear or not; and we do not mind the country fashions: people may beat their drum the whole night, we go not to join their dance; neither should you."

This young man has always proved himself faithful in things that were committed to his trust.

The children are, in general, very healthy. Two only,

since I have been here, have been seriously ill: I took them into my room from the noise and bustle of the rest, and waited on them; and it pleased God to give a speedy success to the means which we used for their recovery. One of the girls broke her leg, and another her arm; and we had likewise the satisfaction of seeing them soon and well recovered. These are great matters of encouragement and thankfulness to us. May the Lord endue us with his Holy Spirit to sanctify us for his service, and to teach us what we must do to glorify his Name, and to promote his cause in this region of darkness and shadow of death! May it please him to bless abundantly our feeble endeavours, to train up our children in his fear and love! And may he bring them to the knowledge and love of his truth and salvation!

WEST AFRICA.—SIERRA LEONE.

Extract of a Letter from the Rev. Leopold Butscher, Missionary of the Church Missionary Society, to the Secretary.

Rev. and dear Sir— *Sierra Leone, Nov. 10, 1813.*

My last, dated August 2, sent by the *Thais* sloop of war, I trust you have received. Since that period, myself, wife, and child have enjoyed good health: about a month ago, we moved from the Governor's country seat, to our own house in town.

Mr. and Mrs. Meissner have been very poorly nearly the whole of the rainy season: both, however, are recovering very fast.

The latter end of last month, I received letters from Brother Renner, mentioning the death of Mr. Meyer, in the month of September.

Some vessels have arrived here lately, from Goree, which brought me intelligence, that Captain Gibson had arrived there in the brig *Neptune*, from England, with about 30 tons of goods sent by the Society, and consigned to Brother Renner and myself. I am anxiously waiting for his arrival here, especially as the time is now approaching, in which I must leave Sierra Leone for *Bramia*; and I should indeed have left it already, had it not

been for this : and should the goods not arrive here soon, I shall go without them, rather than neglect the erecting the Gambier Settlement at Bramia, this dry season.

I understand, the smuggling Slave Trade is going briskly on in the Rio Pongas, in spite of all the exertions of his Excellency Governor Maxwell to prevent it. He sent, the other day, an armed schooner to fetch a slave vessel out of the Rio Pongas, but the slave traders began to resist; and the schooner, probably not sufficiently manned for such an attack, was obliged to return without having effected its purpose.

If the English and American Slave Traders are not fetched out of the Rio Pongas by force, I have no doubt but we Missionaries shall meet with greater opposition than ever; and especially myself, in erecting another Settlement; for it appears to me, that they are more determined than ever to carry on that horrid traffic. The other day, all the slave traders, together with the chiefs on the Rio Pongas and its neighbourhood, held a meeting; consulting how they might defend themselves, in case any man of war should molest them in their traffic. This, however, shall not discourage me in erecting another Settlement—if God, who has hitherto upholden us, is with us in mercy, surely the devices of the devil and his apostles cannot overthrow his work. May He grant us more faith, love, wisdom, and perseverance, in the work in which we are engaged! To this purpose I beg you to remember us before the Throne of Grace.

OTAHEITE.

State of the Mission.

WE observed, at p. 397 of our First Volume, from the Report of the (London) Missionary Society, that no letters had arrived from the Missionaries who returned to Otaheite from New South Wales. The Directors have since received a letter, dated at Eimeo, near Otaheite, Oct. 21, 1812, signed by Messrs. Henry, Davies, Hayward, Bicknell, Scott, Wilson, and Nott.

After a grievous dispersion and absence from these Islands, (say the Missionaries,) and the variety of gloomy occurrences relative to the Mission which beclouded our prospects and grieved our hearts, we have been, by the good hand of our God upon us, mercifully preserved in the perils, hazards, and changing scenes through which we have been led since our leaving these Islands, and are now brought back to them in safety, and permitted again to combine our efforts for the accomplishment of the grand object of the Mission.

After lamenting the loss of Mrs. Henry, Mrs. Davies, and Mrs. Hayward; and expressing much gratitude to Governor Macquarie, and the Rev. Samuel Marsden, for their favour toward the Mission; they say

Our little society here, at present, consists of seven men and four women; all, through mercy, in tolerable health, as are also our children.

We are about commencing the building of a vessel, as strenuously recommended to us by his Excellency Governor Macquarie, the Rev. Mr. Marsden, and other friends in the colony.

As to our Missionary Efforts, the state of our affairs has been such hitherto, that we could not take long journeys among the natives to instruct them; but have been under the necessity of confining our labours chiefly to the neighbourhood of our residence. We have, however, commenced a school for the instruction of youth; and purpose, as soon as practicable, to bring it upon the Lancasterian plan. We have as yet not above 20 scholars; but we hope their number will soon increase. We have Divine Service for the natives, in their language, regularly every Sabbath,—preaching in the forenoon, and catechising in the afternoon. These exercises are at present but thinly attended,—the most of the inhabitants of this place having gone to Taheite with the king (also the chiefs and people from the Leeward Islands) who, by the instigation of two chiefs who came over for him, went to that Island the 13th of August.

After detailing some interesting particulars respecting King Pomarre, which we shall give in our next, the Missionaries add—

There are others whom we trust the Lord is drawing to himself from among this people. There is one man, in particular, of whom we entertain good hopes. He has not as yet requested to be baptized: but it may be owing to his ignorance of the propriety and necessity of receiving that sacred rite. We have little doubt of his heart being changed by Divine Grace; but we do not like hastily to baptize any: we wish to have good evidence of real conversion before we do it. One of our domestics who departed this life the other day, we hope died in a safe state. He was a lad that had long enjoyed the means of instruction, but seemed regardless and obdurate till a little before his death, when he seemed to be brought to repentance; and his mind to undergo a great change:—he prayed and cried for pardoning mercy through Christ, as long as he was able.

Indeed, we trust there are several of these people now in glory who have been taken off by death, while apparently the subjects of Divine Grace, but before we had obtained satisfactory evidence of this, so as to be able with confidence to pronounce them such. Besides what we have mentioned, we might notice several other things that, we are persuaded, you would deem very encouraging; but we wish still to keep to the maxim we have hitherto, perhaps too rigidly, adhered to, viz. to say too little about such things, rather than too much.

Thus, honoured Fathers and Brethren, we have given you a brief but correct account of the state of the Mission and our circumstances, which we hope will prove acceptable and satisfactory to you. We now earnestly entreat a continued interest in your prayers, and request you will not fail to write to us by every opportunity that offers, and regularly transmit us the Evangelical Magazine and Missionary Publications; which we always find to have a tendency to quicken and refresh us. We rejoice in the prosperity of your undertakings, and in the prosperity of all other Missionary Societies, and others formed for good purposes. The account we have received of the Bible Society, and its astonishing success, gives us peculiar joy, and excites in our hearts much thankfulness to the Author of all good. Surely, the latter-day glory not only begins to *dawn*, but to *shine* with considerable effulgence.—May the Lord crown every effort for the spread of truth, and the advancement

and establishment of his kingdom, with abundant success!

We remain, honoured Fathers and Brethren, your brethren and humble servants in the Gospel for Christ's sake.

Miscellaneous.

THE CAR OF JUGGERNAUT BROKEN IN PIECES!

ABOUT the close of the year 1801, a civil servant of the Honourable Company, holding the station of Collector in one of the southern provinces under the Presidency of Madras, sent his peons (armed servants) to the great pagoda of the province, with orders to break the Car of Juggernaut in pieces, and to sell the wood: on the plea, that it had been the property of a rebel chief, lately executed. The Bramins remonstrated against this sacrilege, claiming the car as the property of the god: and they repulsed the peons. The Collector, however, apprised them that he should renew the attempt. On learning this, the Bramins sent him an intimation, and caused the same to be circulated in the province, "That if he offered such a profanation to the Car of the God, holy Bramins would cast themselves headlong from the lofty tower of the Pagoda." Upon this, the Collector sent a formal message to the Bramins, informing them, that he heard of their vow to kill themselves, and that he and his family would attend at the Pagoda, to witness the tuma-sha (or spectacle). Accordingly, on the day appointed, a great multitude assembled at the place; and the Collector and his family, and all his peons and retinue, also attended. The tower over the gateway of the Pagoda was the place from which the Bramins threatened to precipitate themselves. Within full and convenient view of this tower, chairs were placed for the Collector of the province and his family. The awful moment had now arrived. The Bramins appeared on the top of the tower, and the Collector had given the order for the demolition.

1814.] CONTRIBUTIONS TO CHURCH MISS. SOC. 39

The Bramins, with loud imprecations and menacing gesticulations, 'endeavoured to intimidate him. They made several demonstrations, rushing repeatedly to the verge of the tower, (the top of which is flat), and as often retiring again. But the Honourable Company's Officer was more firm to his purpose. He broke the Car of the Idol in pieces before them, and ordered the wood to be sold. Upon which, the Bramins silently withdrew from the tower, and the crowd quietly dispersed!

The above account is related on the authority of the Honourable Company's Officer who held the command in the adjoining district, now in England; and is given in a note to Dr. Buchanan's "Address to the Missionaries of the Church Missionary Society."

LITERARY INTELLIGENCE.

DR. BROWN'S History of the Propagation of the Gospel among the Heathen since the Reformation, in 2 vols. 8vo. will appear, it is expected, in the course of February.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

BOXWORTH ASSOCIATION (Cambridgeshire) by Rev.			
Charles Norman	4	7	6
LOLWORTH ASSOCIATION, (ditto) by ditto	3	11	0
READING PENNY ASSOCIATION	10	17	0
BALLINCOLLIG (Cork) ASSOCIATION of Artillery			
Men: one Quarter; by Rev. H. Irwin, M. A. ..	5	18	7
By Rev. Francis Tharland, B. A. <i>New Colleges</i>			
<i>Oxford</i>	5	0	0
GOSFIELD ASSOCIATION (Essex) by Rev. John			
Thurlow, M. A. Vicar	10	10	0
Rev. Robert Wolseley, <i>Abbot's Bromley</i>	10	10	0
Mr. Thomas Hughes, <i>Bunhill Row</i>	10	10	0
CHESTERTON ASSOCIATION (Cambridgeshire): one			
Year; by Rev. Professor Farish	15	12	7
Subscriptions at <i>Freemasons' Hall</i> , Jan. 7th.....	15	8	0

PORTSEA JUVENILE ASSOCIATION : half Year; by			
Miss Huddington	10	12	10½
Society of Ladies in Shropshire : by the hands of C. S.			
By Rev. Joseph Crosthwaite, B. A. Chatteris: in-	12	6	6
cluding four Labourers of Mr. Boufield, of Manea,			
1s. per month each	8	0	0
TAMWORTH ASSOCIATION : one Quarter, with Sub-			
scriptions: by Rev. Francis Blick, M. A. Vicar ..	27	12	10½
WALTON-ON-TRENT ASSOCIATION : ditto, by ditto			
17	16	0	
ASHBY-de-la-ZOUCH ASSOCIATION : one Quarter, with			
Subscriptions; by Rev. R. W. Lloyd	11	3	5
GUERNSEY ASSOCIATION : with Subscriptions; by			
Mr. N. De Mouilpied	18	0	6
Pertenhall Church , near Kimbolton: Collection by			
Rev. Thomas Martyn, B. D. F. R. S. Rector	8	10	0
Raynham Church , Kent: Collection by Hon. and			
Rev. Gerard T. Noel, M. A. Vicar	7	0	0
CLEWER ASSOCIATION : Second Quarter: Monthly			
Collections, by Twelve Individuals: by Rev.			
Charles Jervis, M. A. President	9	9	0
BRISTOL ASSOCIATION : Fourth Remittance: (making			
2000l. in all)	150	0	0
Welch Post Church (Montgomeryshire): Collection by			
Rev. John Buckworth, M. A. (Rev. H. J. Wil-			
liams, M. A. Vicar)	18	19	4
Berriew Church (ditto): Collection by Rev. H. J.			
Williams, M. A.	22	1	9
By Mr. Whyte, <i>Tower</i> : one Quarter			
1	6	0	
By Miss Payne, <i>Lambs' Conduit Street</i> : half Year			
5	0	0	
"LADIES' ASSOCIATION": half Year: by Mrs.			
Gason, <i>Lincoln's Inn Fields</i>	100	0	0
Children of John Butler, Esq. Tavistock Square ; and			
their Companions	3	4	6
By Mr. James Starling, <i>Berner's Street, Commercial</i>			
Road ..	15	0	0
LOCK ASSOCIATION : one Quarter; by Miss Dod,			
Treasurer	26	8	2
KENNINGTON ASSOCIATION : one Quarter			
20	0	0	
By Mrs. Collee, <i>Wheler Street</i>			
4	12	0	
By Rev. William Goode, M. A.			
12	0	0	
Ladies at Clapham : one Quarter: by Mrs. Joseph			
Wilson	9	11	0

Missionary Register.

No. 14. FEBRUARY, 1814.

No. 2.
VOL. II.

Home Proceedings.

BISHOP FOR INDIA.

ARCHDEACON MIDDLETON, whose Address to Mr. Jacobi we noticed in our last Number, has been appointed the new Bishop for India—the most important charge with which any English Clergyman ever left his native shores!

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Annual Sermon was preached before the Society, and the Lord Mayor and Sheriffs, on Friday the 18th of February, at the Church of St. Mary-le-Bow in Cheapside, by the Right Reverend the Lord Bishop of Ely: after which the Annual Meeting was held in the Vestry, when the proceedings of the year were reported. We shall lay these before our readers when the Report appears.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN the Number for May of our First Volume, we gave a short account of this Institution, and of the

Proceedings at its Ninth Anniversary ; and at pp. 384—387, we stated, from authentic documents, the editions of the Scriptures printed by the Society, the number of Bibles and Testaments issued, its grants of money, and its receipts and expenditures.

We wish to put our readers in possession of a succinct and comprehensive view of the character and proceedings of this magnificent Society, which bears so important a part in the enlightening of the world. From a multitude of documents, which we have been long collecting, we propose to bring this subject before them in a series of papers. In these papers we shall detail, as much at large as our limits will allow, whatever may be most important in the History of the Society to the close of its tenth year — its Origin, Object, Constitution, Proceedings, Influence, and Prospects.

A Convict Ship become a Christian School !

We insert, with great pleasure, the following letters, from "Select Extracts of Correspondence," just published by the Committee.

From the Surgeon of the *Three Bees*, on a Voyage with Convicts from Cork to Port Jackson, New South Wales, to the Assistant Secretary.

Dear Sir—

Falmouth, Nov. 25, 1813.

This morning I was presented with the accompanying letter, and a written request that I would forward it to the British and Foreign Bible Society. It may be proper for me to observe, that, when I first presented the Convicts with the Holy Scriptures, many of them conceived they were furnished by Government in the same way as their clothing and other necessaries. I then felt it my duty to inform them to whom they were indebted for the Bibles and Testaments with which they were supplied; and, having established a circulating library among them, I added thereto the Report of the British and Foreign Bible Society. Two months have now elapsed, and the enclosed

voluntary effusion of gratitude is a part of the consequences. As soon as the matter was proposed (by a Roman Catholic who had never perused the Holy Scriptures before he came on board this ship), they all flocked with gratitude and anxiety to subscribe their names; and I have good reason to suppose that not a few of them acted from principle in so doing. I do not despair of having almost every Convict able to read the Bible before we arrive at Port Jackson; and it affords me heart-felt satisfaction, that I can present a Bible to every individual on board who is capable of reading it.

Your grateful and obliged servant,

T. A.

Letter referred to in the above.

To the Right Hon. Lord Teignmouth, President; the Vice-Presidents, Treasurer, Secretaries, Committee, and Friends of the British and Foreign Bible Society of London.

Lords and Gentlemen—

We, the Convicts on board the ship *Three Bees*, venture to approach your venerable Society. We acknowledge, with grateful hearts, the receipt (at the instance of our humane and respected Surgeon) of your valuable books; and humbly beg of you to accept our unfeigned thanks.

Your gift (appropriate to our situation) gives us a new train for our ideas; a new object to our hopes: convincing of the necessity of seeking the kingdom of God, it assures us, we, “in no wise, are cast out.” Formerly, to the wealthy and the literati alone, the Word of God was accessible; the fountain of salvation was polluted; ignorance poisoned the source, or debased the margin.

Your Society, like the sun, arose, and pure light was dispensed equally on all; but half the world was not its object, the universe is at once enlightened—prejudice no longer seals the book; and poverty, in *your* days, is not an obstacle in the way of spiritual knowledge.

We humbly beg, through the medium of your Society, to convey our grateful acknowledgments to the Edinburgh, Dublin, and Cork Bible Societies, and to the worthy individuals who have contributed to the same laudable cause by supplying us with the Holy Scriptures.

But for your Societies we should take with us, to a rude country, a store of ignorance and barbarity, while we bear the name of Christians. You gave to our solitude “The

Book of Books," and we have no longer dreary, immured thoughts. We see that God is with us; you have put his candle in our hands; "it shineth on my head, and by his light I go through darkness."

Yours is an epocha brighter than any in history: there we see the red mark of vengeance—the black track of war: or if religion was the pretence, a sect was upheld—or a particular form was sometimes propagated by the point of the sword.

You propagate the Spirit of the Lord with his own book. We take it with us to a country where the natives have not yet felt the first shame that ever assailed mankind—the shame of nakedness. Let us leave our gratitude here; let our names reach you as marks of our humble veneration and sincere thanks. May the western light, which shines over the world, increase in splendor, and extend over the whole earth! May it guide and direct us all!

Lords and Gentlemen,

We are your truly humble and very grateful servants,
(Signed by 169 persons.)

'This singular letter carries its own evidence with it that it is genuine. The excellent man, who is such a blessing to the ship in which he sails, is known to us; and we are well persuaded that this letter is, what he describes it to be, "a voluntary effusion of gratitude."

But what a spectacle is here! Did any country before ever exhibit such a scene? While, in the majesty of justice, Britain casts forth her vicious and degraded children from her shores, in the greatness of her mercy and pity she provides them with the Book of God in their solitude and sorrow, and her more honourable sons become teachers and interpreters!

It is well worthy of consideration, whether, among the numerous charitable institutions which do honour to our country, there be not yet wanting

A PRISON AND CONVICT SOCIETY.

In benevolent plans, as in all human labour, those undertakings are best conducted which are most simple and best defined in their object. An Institution which should charge itself with the supply of the Scriptures and Religious Books, with Christian Instruction, so far as it might be practicable, to all the Prisons throughout the Empire and to every Convict Ship which left its shores, would have a most powerful influence, with the Divine Blessing, on the morals of the worst portion of society at home, and might render many of her convicts blessings instead of curses to her distant possessions.

Bible Society in the British Army.

From a Correspondent at a Sea-port, to the Assistant Secretary.

Dear Sir—

Nov. 1, 1813,

I had a letter lately from a Lady in the Dublin Militia, mentioning, she had reason to hope there was much good doing in the Regiment, in consequence of the distribution of Bibles to them when in England. I had proposed to her a plan for procuring Bibles, by a subscription of a penny per week or upwards, which she adopted; and, on their passage home, had taken down the names of 150 men for Bibles, principally Catholics;—she meant to procure them from the Bible Society at Dublin when she got home.

A pious soldier here, told me he had heard that, in Lord Wellington's army, there was a kind of Bible Society among the soldiers, and that the Spanish priests had heard of their having the Scriptures, and expressed an earnest wish for them in their own language. I asked him if he could vouch for the truth of it; he said he had seen a letter from a pious soldier in Lord Wellington's army, in which it was mentioned.

I saw several pious men among the Life Guards before they went out, who I should hope would exert themselves for the good of others. If this account be true, it is a great encouragement to the Directors of the Bible Society to send out not only the English Scriptures, but the Spanish also, with those who go on foreign service.

I remain, &c. C. B.

CHURCH MISSIONARY SOCIETY.

*Extracts from the Speech of the Rev. Daniel Wilson,
at the Formation of the Suffolk and Ipswich
Church Missionary Association.*

Speaking of the grandeur of Missionary Labours,
Mr. Wilson remarked :

To this end we are employing Missionaries who unite the most in heroic with the most tender qualities of our nature. It remained, Sir, for the religion of the Bible to produce this union. We know, indeed, that the virtues of daring valour and unbending sufferance are to be met with in the fields of ambition and of blood; but to possess these bolder features of the hero, together with the softest sympathies of the heart, the most patient meekness, and the sweetest charity—all that is high in principle with all that is lovely in affection—belongs to the man filled with the grace of his Saviour, and elevated by the peculiar influence of his Spirit.—It is in this way, Sir, that we have far overstepped the ordinary limits of charity. We have not stopped where all other plans of beneficence stop—at the barrier of the grave. We have carried our projects beyond, into that unknown and unutterable eternity, which spreads itself before us! We have united both worlds. We have fixed on that great and heavenly scheme, which, instead of being suspended and cut off by the dread stroke of death, is consummated by its approach, and carried on to its perfect and never-ending completion in the ineffable regions of glory. The glowing eulogy of an eminent writer on the distinguished humanity of Howard, may truly be applied in a far higher sense to the toils and objects of the Missionary. "We are visiting all the world, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur; not to form a scale of the curiosities of modern art; not to collect medals or collate manuscripts: but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow

and pain; to take the gauge and dimensions of misery, depression, and contempt; to compare and collate the distresses of all men of all countries. Our plan is original; it is as full of genius, as it is of religion and humanity. It is a voyage of discovery, it is a circumnavigation of charity."

On the share which Children and the Labouring Classes might be called on to take in these benevolent designs he observed, with great force and discrimination :

The most salutary effects would follow, if those who have the care of the young would endeavour to interest their tender charge in the welfare of the Negro Children. Their susceptible minds would soon be awakened; the tendencies to selfishness would be corrected; the value of religion would become palpable; an adequate motive be presented for the laying by a portion of their little income; the best feelings of their simple minds would receive a right impulse; and an opening be made, under the blessing of God, for those principles of piety which may be their guard and their ornament through their future life. If I might be permitted so great a liberty, I would advise such as are parents before me, to bring their children within the operation of this Society, not, as Hannibal, to swear on an altar eternal enmity to a hostile nation; but to pledge themselves to the love of their fellow-creatures, to bind their own hearts to those feelings and duties which they endeavour to spread among the heathen.

But the Labouring Orders of society may also well assist in this great work. I do not allude to the poor, properly so called, who are themselves the objects of charitable assistance, and who ought never to be solicited to contribute; but to that numerous and important body of persons who cannot indeed subscribe their guinea a year, but who are as able, as they are willing, to take some share, proportioned to their means, in the holy efforts of Christian Love. Sir, there is no reason why the bumbler orders of society should not partake in our labours, and share our triumph. We have no right to monopolize the commerce of benevolence. There may be as much real charity in the breast of the labourer, as of the scholar or merchant, to which justice has hitherto

never been done. By inviting them, therefore, to subscribe their smaller sums to this Association, you present to them a noble stimulus for their endeavours; you promote a higher tone of general morals; you raise them to a participation in all the good that is now on foot in the nation; you find a suitable object for the activity of their minds; whilst, at the same time, you are so far from injuring them by allowing them to make those voluntary contributions, that you induce a habit of economy, which, so far as they are concerned, is of itself a hand-maid to almost every other virtue.

Of the disposition of these classes to enter into such designs, an instance has already occurred. A youth, in Ipswich, begged the friend who was accustomed to buy his meat, that she would buy none this week, for he was determined to go without meat this week, that he might give his mite to the poor Negroes. His friend determined that he should both have his meat and give his money. Sir, the contributions and the prayers of such persons are likely to prove the best support and the firmest ground of strength to our important cause.

And if re-action be a principle of the natural world, surely there is something of the same kind in the moral. Those who interest themselves in benefiting others, will indirectly benefit themselves. The exertions made in the cause of the Heathen, will be the means of improving the best affections of their own hearts. The physician will heal himself. What a prospect, Sir, do such combined and extensive efforts open upon our views! How do they relieve the mind, fatigued and exhausted with the miseries of human contests! When we compare, indeed, the opposite effects of the dire ambition of the warrior with the peaceful steps of such societies as this; when we represent to ourselves the desolating movements of the Usurper of the Continent, sweeping off in his career so large a portion of the hopes and comforts of the world, and then turn our aching sight to the healing efforts of this Institution, and watch its tearless victories over error and sin; we cannot help exclaiming, with the Philosopher, when contrasting the horrors of a field of battle with the calm beauty of a moonlight scene, How different are the works of God and the works of men!

Seminary of the Society.

We mentioned, in our last, that the Seminary is to be established in the House of the Society. The Committee are now looking out for a Clergyman, as Head of the Family, and Tutor to the Society's Students. He will be required to instruct in the English Language such foreign Clergymen as may be engaged by the Society; and to assist young men in their preparation, who are going abroad as School-masters. Such English Clergymen as may engage themselves to the Society as Missionaries, will be instructed in the Seminary, so far as practicable, in the languages of the countries to which they may be destined; the Society possessing the means of thoroughly initiating them in the chief Oriental Tongues.

Notice from the Committee.

All persons who collect to the amount of 1s. or upward per week in behalf of the Church Missionary Society, are furnished by the Committee with a copy of each Number of this work, and of all the publications of the Society. They are considered Members of the Society, and are entitled to attend and vote at all its Meetings.

Whoever shall become a Collector to the said amount on or before the 31st day of December 1814, will be presented with all the preceding Numbers, for 1813 and 1814: but whoever shall begin to collect after December 31st, 1814, will receive no preceding Numbers, except those of the current year in which they shall begin.

Such benevolent persons may act separately, or, in conjunction with others, they may form a Com-

mittee of a few persons; and, if sufficiently numerous, may organize themselves into a regular Association, with a President and other Officers.

It is particularly recommended to Ladies to exert themselves in collecting Weekly and Monthly Contributions. They cannot employ their interest and leisure in a more noble cause.

All Contributions may be sent to the Rev. Josiah Pratt, Secretary of the Society, at the Church Missionary House, Salisbury Square, Fleet Street, London, from whom every information and assistance may be obtained, in the establishment of Associations.

Departure of the Rev. Messrs. Schnarrè and Rhenius for India.

These Missionaries left town for Portsmouth, on Friday, the 4th of February; where they spent some time, the fleet having been delayed. They were here received, and "brought forward on their journey," with the utmost kindness, by the Hon. Commissioner Grey, the Rev. Mr. Dusauroy, and other friends of the Society. On the 21st they embarked on board the Marquis of Huntly, and are now on their passage.

Meetings of the Committee.

It having been found that Weekly Meetings interfered with the convenience of many Members of the Committee, the Second and Fourth Mondays of every month are now fixed as the regular times of meeting. The Chair will be taken at Twelve o'Clock.

*Tracts in the Languages of Heathen and Moha-
medan Countries.*

The Society has, from its first institution, felt, in common with other Missionary Bodies, the importance of Tracts, as a means of conveying Christian Truth, where living teachers could not be found or would not be received; and of furthering the efforts of Missionaries, wherever they might have obtained a footing.

Various Tracts in Susoo and English were, with this view, printed several years since by the Society; and the plan is in further progress in Western Africa. An Arabic Tract is now stereotyping, which it is intended to circulate, as opportunities may offer, in those countries where that widely-extended language is known.

It is one of the important objects which the Society has in view, in the establishment of Literary Representatives at Malta and other places, to assist in the preparation and distribution of Religious Tracts in the languages of the surrounding countries; and it is the purpose of the Committee to entrust to some able and intelligent friends, the preparation of a series of Scriptural and Religious Tracts, adapted to meet, in the most intelligible and impressive manner, the state of society, opinions, and information in various Heathen and Mohamedan Countries; and for the use of such Native Schools as may be established therein: and to procure, by every means with which Divine Providence may furnish them, the translation of such Tracts into the respective tongues: when printed, the Society will avail itself of the numerous facilities furnished for their distribution, by that empire of the seas, and that bound-

less intercourse with the nations, with which our country has been favoured.

The translation and printing of these Tracts may be executed partly at home and partly in foreign stations, as opportunities may occur : but the matter of these Tracts will undergo, before they are adopted, the deliberate examination of the Committee.

The attention of the Committee was, in a more particular manner, called to this subject some months since, by a zealous member of the Society. He has since circulated among his friends a pamphlet, which will be noticed in a subsequent part of this Number ; wherein he enters largely into the importance of Tracts, as a means of communicating the knowledge of truth to the world, and proposes the establishment of a Society for the accomplishment of his plan. Whether it may be practicable or expedient to establish a new Society for the purpose proposed, the Christian World, to whom our friend makes his appeal, will determine : but that Scriptural and Religious Tracts may be rendered a most important and efficient instrument of good by every Missionary Society cannot admit of a question. The procuring of such Tracts, printed in the respective languages, and wisely adapted to the various habits of mind and degrees of intelligence, is the difficulty.

In this respect the Society has the unexpected prospect of a very singular degree of assistance, of which more will be said hereafter : and it has the best reason to hope, that Tracts in the languages spoken in the most populous countries of Asia and Africa, will be written, translated, and printed in this country ; together with the whole or portions of the primitive and devout Liturgy of our Church ; in order for circulation by the various means afforded

by the intercourse of this country with the various parts of the world.

BAPTIST MISSIONS.

Designation of Mr. John Rowe, as a Missionary to Jamaica.

GREAT opposition has been made, in Jamaica, for several years past, to the religious instruction of the Negroes; and even the favourable intentions, on this subject, of the Government at home, have been counteracted by the Colonists. This opposition has, however, been very much limited to the town and liberties of Kingston: in other parts of the island, Missionaries having been permitted to instruct the Negroes in Christianity, and even encouraged therein by some of the planters. The Rev. Moses Baker, a Baptist Minister, has been, among others, very laborious and successful in this service. It was understood, that, in 1802, when the Colonial Government enacted its first persecuting law, there were 7000 or 8000 Negroes in the island, who had embraced Christianity.

Mr. Baker being advanced in years, Mr. John Rowe, a student in the Baptist Academy at Bristol, was ordained, on the 8th of December, in that city, as an assistant to Mr. Baker. Messrs. Sutcliff, Ryland, Fuller, and Hall assisted at this solemnity.

Missionary to India.

Permission has been obtained of the Court of Directors of the East-India Company for Mr. Eustace Carey to proceed to India, as a Missionary, by the Europe East Indiaman,

WESLEYAN METHODIST MISSIONS.

OF these Missions we gave a very brief account in our First Volume (see p. 169). They are now extended to Nova Scotia and Newfoundland; to Ceylon, Java, and the Cape of Good Hope; the Negroes in the West Indies, and at Sierra Leone. On account of their increasing importance, and expense, and to keep pace with the exertions of other bodies of Christians, it has been found necessary, in addition to the congregational collections and individual subscriptions by which they have been hitherto supported, to call forth and embody the zeal of the Society by Public Meetings for the formation of Auxiliary Institutions.

A Methodist Missionary Society for the Leeds District was formed, accordingly, at a Meeting held at Leeds, on the 6th of October; Thomas Thompson, Esq. M. P. in the Chair. Sermons were preached by the Rev. J. Buckley, from Isaiah lv. 10, 11; by the Rev. R. Watson, from Ezek. xxxvii. 9; and by the Rev. Richard Reece, from Ps. lxxiv. 20.—At a Meeting held at Halifax on the 10th of November, Richard Fawcett, Esq. of Bradford, in the Chair, a *Society for the Halifax District* was established. The Rev. Richard Reece preached from Luke i. 79, and the Rev. Jabez Bunting from Judges v. 12,—23. At Hull, on the 24th of November, a *Society for the Hull and York Districts* was added: the Rev. James Wood preaching from Isaiah lxii. 6, 7; the Rev. R. Watson, from Rev. xvi. 6, 7; and the Rev. Jabez Bunting, from John iii. 6—9. And at Sheffield, on the 26th of November, a *Society for the*

Sheffield District followed; Thomas Holy, Esq. in the Chair. The Rev. Jabez Bunting preached from 3 John 5—8; the Rev. James Wood, from 2 Cor. v. 14, 15; and the Rev. Richard Watson from Rev. xiv. 6, 7.

The places of worship were crowded on these occasions. The Ministers and other principal Members of the Methodist Society conducted the business of the Meetings, which were numerous and very respectably attended. A truly Christian spirit and genuine eloquence prevailed. The Resolutions passed are adapted to awaken and to perpetuate the zeal of the great body of the Society in this noble cause.

We extract the following passage from the Report of Proceedings at Leeds, as we are fully satisfied that good-will and harmony can be maintained among the various denominations of Christians in their exertions to benefit the Heathen, only by acting on the principle therein recognized: each denomination embodying its own members in support of its efforts, while mutual candour and kindness are exercised between it and other bodies.

In the course of the meeting the Rev. Mr. Eccles, Minister of the Independent Congregation at Whitechapel, and one of the Secretaries of the West-riding Auxiliary Missionary Society, expressed for himself and his friends their approbation of the Society then forming by the Methodists, which they did not view as a rival establishment, but as connected with the common cause in which they were themselves embarked. This liberal sentiment evidently met with a correspondent feeling in the assembly; and when, toward the close of the Meeting, Mr. Eccles had a second time spoken to the same purport, he was assured by Mr. Bunting, that the persons concerned for the Methodist Missions most cordially and fervently desired the success of all other Missionary Institutions, among all denominations of Christians; but that as each of these institutions was supported by a distinct and separate fund, although they are all directed to one grand

object, the present exertions of the Methodists, with regard to their own particular departments of the great Missionary Service, were rendered imperiously necessary. Mr. James Wood and Mr. Eccles expressed their perfect concurrence in this view of the subject.

At the Sheffield Meeting, the Poet Montgomery touched the same subject with his master-hand.

In the Bible Society (said he) all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the Missionary Work, though divided, they are not discordant; but, like the same colours, displayed and harmonised in the Rainbow, they form an arch of glory—ascending, on the one hand, from earth to heaven; and on the other descending from heaven to earth—a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness with healing in his wings breaking forth on all nations.

We add an anecdote mentioned by one of the speakers at this meeting, which is worthy of being put on record.

A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a week to the Missionary Fund. "Surely you," said one, "are too poor to afford this!" She replied, "I spin so many hanks of yarn a week for a maintenance: I will spin ONE MORE, and that will be a penny for the Society."—"I would rather," said Mr. Watson, "see that hank suspended in the poor woman's Cottage—a token of her zeal for the triumph of the Gospel—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!"

Eight Missionaries to India, &c.

The Rev. Dr. Coke, and seven companions, have lately sailed: one is to settle at the Cape, and the rest are to proceed with Dr. Coke to Ceylon.

(LONDON) MISSIONARY SOCIETY.

Anniversary of the Bristol Auxiliary.

At the Second Anniversary, held in September, Sermons were preached by the Rev. William Pryce, from Ps. cxlv. 10, 11, 12; by the Rev. Dr. Winter, from Ps. lxxiv. 22; by the Rev. T. Raffles, from Acts xvii. 6; and by the Rev. William Jay, from Hos. i. 10, 11.

Philip Protheroe, Esq. presided at the Meeting, which was held at Castle Green. Many impressive speeches were delivered, and a spirit of animated zeal and charity pervaded the Meeting. The Collections amounted to nearly 600*l*. The places of worship overflowed on this occasion.

Irish Auxiliary Societies.

At p. 334 of our First Volume, we noticed the visit of the Rev. Mr. Tracy to Ireland. He attended, at Auchnacloy, the Anniversary of the Auxiliary Society formed last year for the county of Tyrone; where Lord Caledon took the Chair: and at Saintfield, that of the Auxiliary Society for the County of Down. At Ballymena, a Meeting was held for the purpose of forming a County of Antrim Auxiliary; and another at Loughyall, of the Armagh Society.

Cambridgeshire Auxiliary.

The first Anniversary of this Society, formed last year, was held at Cambridge on the 28th of October. Sermons were preached, by Mr. Jay of Bath, from Matt. xxviii. 18; and by Mr. Arrow, of Lynn, from Gal. vi. 9. Within a few months of its formation, more than 170*l*. were remitted; and the collections

and donations at this first Anniversary amounted to nearly 80*l*.

South District of the Devon Auxiliary.

Sermons were preached at the first Anniversary held at Plymouth on the 12th, 13th, and 14th of October, by the Rev. Joseph Turnbull, from Phil. iv. 10—19, by the Rev. Wm. Bennett, from Rev. xi. 15; and by the Rev. Wm. Rooker, from Rom. i. 14.

Southwark Auxiliary.

On Wednesday Evening, December 22d, a numerous Meeting was held at the Rev. J. Humphrys's Chapel, Union Street, Borough, for the formation of an Auxiliary Society for Southwark and its vicinity. Interesting addresses were delivered by the Rev. Messrs. Rowland Hill, Burder, Fletcher, Townsend, Knight, Jackson, Platt, Strut, Harper, Innes, Elwes, and Humphrys; and by Messrs. Leete and B. Neale. S. Robinson, Esq. was appointed Treasurer; and the Rev. Messrs. Humphrys, Harper, and Innes, Secretaries; and a Committee appointed, consisting of twenty-four persons.

The Auxiliary Societies already established in and near the metropolis, in aid of the (London) Missionary Society, produced in the last year upward of 1000*l*.

Designation of three Missionaries to Java.

On Sunday, November 14th, Mr. Jos. Kam, Mr. John Christopher Supper, and Mr. Goslot Bruckner, Missionaries, who had received their education at Berlin and Rotterdam, and who were designated to the East by the Rotterdam Missionary Society, but, in consequence of the war, came over to England and were patronized by this Society, were ordained

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at the Dutch Church, Austin Friars, London, by the
Rev. Dr. Werninck. They sailed from Portsmouth
on the 31st of December, in the Isabella.

These Missionaries are gone to the great and
populous Island of Java. They take with them
letters of recommendation to his Excellency Go-
vernor Raffles. One or more of them will probably
supply some of the vacant churches in Batavia,
where, it is said, two only of the Dutch Ministers
survive. They will apply themselves to the lan-
guages of the natives; and will be able, it is hoped,
to disperse among the Chinese, of whom 100,000 are
reported to reside in or near Batavia, copies of the
Sacred Scriptures, already translated and printed by
Mr. Morrison.

The Directors have derived much encouragement
in undertaking this Mission, from the liberal offer of
one thousand rix-dollars, made by a gentleman, who
had been high in office in Batavia, for the first
Missionary which this Society should send thither.
This offer was made by that gentleman to Mr. Thom,
when on a visit to the Cape, and before either he or
Mr. Thom knew that such a Mission was in con-
templation. This worthy gentleman and another
who was with him at the Cape, will probably be at
Batavia when the Missionaries arrive.

*Designation of Mr. Le Brun, as a Missionary to
the Isle of France.*

On the 25th of November, Mr. John Le Brun,
a native of Jersey, who has been educated in the
Gosport Seminary, was ordained at Jersey. He is
destined for the Isle of France. As he speaks
French, he will be able to converse and preach in

that language; and will endeavour to promote the knowledge of the Gospel among all classes of people; and especially by the dispersion of the Bible in the French Language. Mr. Le Brun is furnished with letters of recommendation to his Excellency Governor Farquhar, and to other gentlemen, who appear very desirous to promote the moral improvement of that Colony. An important object of this Mission is to prepare the way to the great Island of Madagascar, and, it may be hoped, to Bourbon also.

Designation of Mr. Kempton to Demerara and Berbice.

On the 6th of January, Mr. John Kempton, who has been some time in the Gosport Seminary, was ordained at Brighton; and will sail very shortly for Demerara to supply the place of Mr. Wray at Resouvenir, till another Missionary arrives; and, afterwards, to proceed to Berbice, where Mr. Wray stands in great need of assistance.

Missionary Students.

Several promising young men have been admitted into the Seminary at Gosport, and others are under consideration. The Society could probably employ two or three pious men who are willing to labour as Catechists, in the instruction of the Slaves in the West Indies, and who need not previously pass through a regular course of academical instruction.

Foreign Intelligence.

WEST AFRICA.—GAMBIA RIVER.

Letter from the Rev. L. Butcher to the Rev. John Owen, one of the Secretaries of the British and Foreign Bible Society.

Sir—

Sierra Leone, June 5, 1813.

I am a Missionary of the "Church Missionary Society for Africa and the East." Under its patronage, I have been six years on the Coast of Africa near Sierra Leone, but was called home on a visit last year. Previous to my return to Africa, the British and Foreign Bible Society furnished me with many English Bibles and Testaments, and with twelve Arabic Bibles: the first were given to me for the use of my Society's Schools in Africa, and the latter to distribute among the Mohamedans. Having left England on the 11th of December last, I was wrecked on the Tongui Rocks, about twenty miles to the south of the Gambia River, on the 5th of January. All lives on board were saved, except the Captain and one of the passengers, who were killed on shore by the natives. These latter immediately took possession of the vessel and cargo. We passengers, and the crew, fled to Goree in three crafts which we had laden with part of the cargo of the wrecked vessel. Among the saved goods, were some boxes of Bibles and Testaments, which were sold with the rest for the benefit of the underwriters; of these I bought ninety Bibles and ninety Testaments. I wrote from Goree immediately to a trader on the Gambia River, whom I have known these six years, to whom, I supposed, many of the goods of our wrecked vessel might have been carried by the natives for sale: requesting him to send me any thing which he might have bought from them, mentioning to him all the most valuable articles I had lost, and especially those Arabic Bibles. A fortnight after I received an answer from him, in which he stated, that the natives had brought a great quantity of our goods to the Gambia River, and sold them to the traders residing there; and that he was particularly searching for the Arabic Bibles and

other books I mentioned, but that he could get but a few of the latter ; and as for the Arabic Bibles, the Mohamedan Natives would not part with them at all: he went even so far as to offer for one to the value of 8*l.* yet could not get it. Thus it appears, that the Word of God is more highly esteemed among these Mohamedans, than in many places where the Gospel of Christ has been introduced; and it seemed that some of these Mohamedans had even a regard for me, the person to whom the Bibles belonged. There was at the same time an old Slave-trader in the Gambie River, who bought a great many things of mine, which the Natives brought to him from the wreck. Some of the Mohamedans went and told him, that he did wrong in buying those things, because they belonged to a Bookman who was on board that wrecked vessel; and if he did not return the things to that Bookman again, God would punish him by burning his house and all the goods. The trader laughed at them: however, his house and goods became a prey to the flames two days after. Whether this happened by chance, or was done on purpose, I cannot state: it shewed, however, that they have some regard for the man who brought the Word of God among them; and I may venture to say, that my having been cast away may perhaps be the saving of many of those into whose hands these Bibles have fallen, or shall fall in future: and should this be the case, surely my having been cast away, and lost almost every thing with which my Society, and that of which you are a member, have so liberally furnished me, ought never to be a source of regret.

In the mean time, I would beg your Society to supply me again with some Arabic Bibles, as I have frequent opportunities of distributing them among the Mohamedans; and I trust they will, by the blessing of God, be productive of much good.

With much respect, I remain, Sir,

Your humble Servant,

LEOPOLD BUTSCHER.

WEST AFRICA.—BASHIA.

*Account of the Schools belonging to the Church
Missionary Society.*

THE Missionaries have furnished the following statement of their method of conducting the education of the African-Children. This plan was devised by Mr. Renner and Mr. Butscher; and possesses, as will be seen, most of the advantages of the New British System.

The boys are chiefly under the care of the Missionary Wilhelm, who succeeded Mr. Butscher in this office: they eat, sleep, and live in the same house with him.

They all rise at day-break; and, soon after, they go with a Captain appointed over them, to the brook, to wash themselves. Upon their return to the school-house, they range themselves up; and Mr. Wilhelm musters them, to see whether they have washed themselves clean, and how they are dressed. This being done, the yard-bell* rings for prayer, and every one takes his seat. Those, who are able to read, take their Bibles; and one of them reads a chapter; which he must read fluently, being obliged to prepare himself for it. After that they go to prayer. Then the boys are to learn their tasks until school commences.*

Four of the ransomed boys are, however, to go to work by turns, especially in beating out rice for their food, which occupies, on the average, six hours each day: for one week they work, and another week they go to school, and other four are to work. Some are appointed to keep the rooms clean, others to fetch water for the day. And the Captain appointed over them is to see that the work is properly done. One of the scholars, by turns, is every day appointed to keep guard in the yard, to prevent strangers from stealing; and to give report of what may happen, while the rest are at school. Another trusty boy measures out the rice for breakfast and dinner, which is about a bushel and a half per day. Other little jobs of

* This bell was bought in Carcandy. It is of a considerable size, and cost 15*l.* but it is of great service in the Settlement.

various kinds are to be done by the boys, when school-time is over. At times, half of the scholars are employed; as for instance, when the garden wants weeding, or the yard to be cleaned: and, perhaps the next day, the other half of them take their places. They are not put to any hard work; except that the stout ones have sometimes to pull the canoe, when the Missionaries are obliged to go up or down the river, which frequently happens, but seldom for pleasure's sake. School is always held before breakfast, for the first classes of both sexes: when they are taught English Grammar and Geography, and write Letters dictated to them. At nine o'clock is breakfast; of which the bell gives notice to the children. There they get their rice and palm-oil; and, at dinner-time, rice and beef, or palaver-sauce, or fish, or also palm-oil again, according to circumstances.

After breakfast is over they have again their tasks to learn; and the Missionaries have their various necessary employments. Mr. Renner has, before and after breakfast, to buy the small articles which the Natives bring for sale; and, at the same time, he minds also those of the children who are indisposed. He is, besides, the doctor of the house.

At ten o'clock the bell rings for school; which is begun with singing a hymn or psalm. One of the boys then repeats the Lord's Prayer: a chapter in the Bible is read: each taking one, two, or three verses, till the chapter is finished. This done, the task, which is learnt by heart is heard; and the Captains (three of them) repeat it first. If they have learnt it well themselves, they proceed to their respective classes: one to the second class; another to the third class; and the third to the fourth class—to hear their appointed tasks; while the teacher hears the rest of the first class. These assistants, after they have done, bring report of such boys as do not know their lessons; and such boys come and fetch payment for every word which they do not know. Then they get their tasks for the next day: some have to learn two or three verses; others, about twenty words of two or three syllables. Then the first class spells one column in the spelling-book: the assistants first; and then they step out to their respective classes to hear them spell, while the first is going on in spelling under notice of the teacher. Nearly the same rules are observed with the

girls; and Mr. Renner is with them, and corrects them when there is any default. After spelling is finished, the slates are taken for exercise in arithmetic.

When these four hours have been spent in the school, a chapter is read, in which all join who can read; and, having sung a hymn and repeated the Lord's Prayer, the children depart.

At three o'clock is dinner time. After dinner is play time; or the children are variously employed. Toward evening they write or work out their examples of arithmetic, the first class on paper, and the rest on slates, for evening examination. Sometimes Mr. Wilhelm goes after dinner with them to take a walk into the country, of which they are very fond, particularly when the fruits are ripe in the bushes. At seven, the bell gives notice for evening prayer; where likewise one boy is to read a chapter, and Mr. Wilhelm prays with them. Afterward he examines their tasks of writing and arithmetic, and concludes with reading and explaining to them some part of the Scripture. About nine o'clock, all is done; and then most of them go to bed: some sit up, and exercise themselves in reading as long as they please.

On Sundays, after the Afternoon Service, the Sunday School begins.

In the Female House, similar regulations are observed. Mr. and Mrs. Renner have the chief management of the girls: they likewise eat, sleep, and live in the same house. The females, after getting up in the morning, read, spell, are catechised, and go through the addition and multiplication tables: then the bell is rung for prayer, and one of them reads a chapter out of the Bible. When prayer is over, they take their sewing work till breakfast, except those who go to the morning school. In that house the Missionaries breakfast, a little before nine o'clock; and then the girls. Before and after school, they have their sewing work; and, occasionally, toward evening, they take a walk with Mrs. Renner into the country. After tea, till eight o'clock, they have their daily and Sunday's task to learn: then the bell calls to prayer; and, having committed themselves to God for the night, all march to bed. Girls, who belong to the Settlement, and others not belonging to it, are variously employed: some are appointed to wash and iron the Missionaries' clothes; others to wash the boys' and girls.

clothes, on some appointed days: some wait at the table, and keep the house clean: others have to beat rice; and others assist in cooking for both houses: but none of the school-girls are thus employed.

Mrs. Renner has likewise her full employment. She sees that the girls are kept clean in their dress; has to cut out and shew them how to cut out their own clothes; and to keep the lazy ones to their needles, to talk with them, and to correct them, as they may deserve.

The Missionaries conclude with fervently praying:

May God, in mercy and wisdom, direct our steps; and keep us steadfast and immoveable, and make us to abound yet more and more in the work of the Lord, and not suffer us, while we are teaching others, to become ourselves cast-away!

WEST AFRICA.—CANOFFEE.

The Christian and the Mahometan Creeds.

SOME time ago (says Mr. Klein, one of the Missionaries of the Church Missionary Society) three Foulahs' called on us, and desired to see my "Foulah Book," meaning the Arabic Bible. They wished to examine whether it agreed with theirs. They had only a few leaves of one; and admired mine very much, looking it through and through. One only of them could read it: after reading for some time, he began to laugh; and asserted that Jesus Christ was only the FRIEND of God, and not his son: I maintained the contrary; and pressed upon him the worth of his soul, and the evil of sin, and asked him how he would appear before God in judgment. He said he would go to Mahomet: I told him Mahomet was a sinner, like himself; and that he could not save either himself or others: his only refuge was in Jesus Christ. He said Jesus Christ would not accept him, but send him away: I assured him, that if he now believed on him in this life, Christ would never hereafter reject him.

Surely we should redouble our efforts to rescue these nations from their bondage! Jesus Christ is now proclaimed on their shores, and his salvation offered to perishing sinners: and though when these

1814.] FOREIGN.—S. AFRICA: GNADENTHAL. 67
men took their leave of the Missionary their parting words were, "We believe what Mahomet says," it is a great point gained that they should carry into the interior the recollection of his reply, "I believe what Jesus Christ says;" and that there are men who have fixed themselves on their coast with no other motive than to direct them to Him who alone can bless them now and for ever.

Many facts concur to prove that the Mahometan Nations are beginning to sit more loose to their superstitions; and to encourage the efforts of Christians, to disperse among them the Sacred Oracles, and such writings as may demonstrate their authority and enforce the reception of their blessed truths.

SOUTH AFRICA.—GNADENTHAL.

THIS is the most important of the two Missionary Stations occupied by the United Brethren in South Africa. It is situated about 130 miles east of Cape Town; and was, at first, called Bavianskloof (Glen of the Baboons), being situated in a Glen which had previously received that name from the Dutch, as being descriptive of its inhabitants. By desire of the late Dutch Governor of the Cape, Jansen, a sincere friend to the Brethren's Missions, the Settlement received its present name of Gnaden-thal, or the "Valley of Grace."

The Brethren's Mission among the Hottentots was begun in 1736, by George Schmidt, a man of remarkable zeal and courage; who laboured among them till he had gathered a small congregation of Christians, whom he left to the care of a pious friend; returning himself to Europe, with a view to represent the promising state of the Mission, and to resume his care of it with proper assistants. To

His great grief, however, he was not permitted by the Dutch East India Company to return to his labours; some ignorant persons having insinuated that the propagation of Christianity among the Hottentots would injure the Colony. From that time to the year 1792, the Brethren did not cease to make application to the Dutch Government for leave to send Missionaries to the Cape; especially as they heard that the small Hottentot Congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read; and left a Dutch Bible with them, which they read together for their edification. At length, by the mercy of God and the kind interference of friends in the Dutch Government, leave was granted to send out three Missionaries, who, on their arrival, proceeded on to Bavianskloof. They found it deserted and barren. The Dutch Government shewed them much favour; and since the Colony has passed into the hands of the British, this kindness has been uniformly continued to the Brethren's Missions. They have built a new Chapel at Gnadenthal: the importance of which Settlement will be seen from the close of the last Diary which has appeared.

The work of God (say the Missionaries at the end of 1812) has continued, without much external shew, to increase and prosper, which, we trust, the Diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless his name for all the proofs of His power and grace made manifest among us.

In the year 1812, there were born here 49 children: 61 new people have become inhabitants: candidates for Baptism, 100; for the Communion, 98: adults and children baptized, 163: partakers of the Lord's Supper for the first time, 76: received into the congregation, 15:

1814.] FOREIGN.—S. AFRICA: GRUENЕКLOOF. 69
departed this life, 20: moved to Gruenekloof, 5. The
congregation consists of 876 persons, of whom 296 are
communicants; 107 more than last year. There are
1072 persons living at Gnadenenthal, in 224 houses.

We commend ourselves and our whole congregation
to the loving remembrance and prayers of all our
Brethren and Sisters and Friends.

J. A. Kuester, H. Marsveld, D. Schwinn,

J. C. Kuehnel, J. M. P. Leitaer, J. G. Schultz.

Letters have been since received from Mr. Kuester,
dated in April and June of last year, in which he
feelingly laments the death of Mr. Kuehnel. Since
the beginning of the year, 40 new inhabitants had
been added to the Settlement, beside 24 children
born therein: 46 adults and 10 children had been
baptized, 31 admitted to the holy Communion,
and 31 to the class of candidates for that sacred
ordinance.

SOUTH AFRICA.—GRUENЕКLOOF.

The United Brethren have a second Settlement,
at Gruenekloof, or Green Glen; which was esta-
blished in 1808, by desire of the then Governor,
the Earl of Caledon, who offered this place to them,
it belonging to Government. It lies about 100 miles
north of Cape Town, and near the sea.

The Diary of 1812 thus closes:—

During the course of this year, 17 persons have become
partakers of the Lord's Supper; 25 adults and 7 children
were baptized; 33 were admitted as candidates; and 37
obtained leave to live here.

The Hottentot Congregation at Gruenekloof consists, at
present, of 125 persons, of whom 36 are communicants.
There are 252 inhabitants whom we serve in the Gospel,
and commend, with ourselves, to the prayers of all our
brethren and friends.

J. G. Bonatz, J. H. Schmitt,
J. G. Schultz, J. Fritsch.

Mr. Schultz appears to have removed from Gnadenhual to Gruenekloof, in the course of the Summer; which accounts for his name appearing to both Diaries.

The last accounts bring the concerns of this station down to March 1813.

On the 26th of March (say the Missionaries), being the anniversary of the beginning of this Settlement, eight persons received holy baptism. With thanks to our Saviour for the mercy which he has shewn toward us in granting his blessing to accompany the labours of the Missionaries here, we call to mind that, during the last five years, 93 persons have been baptized.

There is so much Christian simplicity in the manner in which the Brethren entered on this new station, that we shall take occasion to bring the narrative before our readers, as well as interesting extracts from the Diaries of the two Settlements.

OTAHEITE.

King Pomarre.

On the 18th of July (say the Missionaries), he came to us, and offered himself a candidate for Christian Baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, expressing his desire and willingness to receive further instructions in the things of God, and requesting us to pray for him. He gave us to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of our religion. Much interesting conversation took place on the occasion, too tedious here to relate at large; however, we must mention some of it:—He said he had been endeavouring to persuade his father-in-law Tamatoa, and Tapoa, (the two principal chiefs of the Leeward Islands), to take the same step he was taking; but that they told him he might do as he pleased; as for them, they would cleave to oro, which he observed, was cleaving to Satan; and said, that if no one else would hear us, or embrace our religion, he would, as

he desired to be happy after death, and be saved in the judgment day.—On our observing, that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up in heart to God; and that if that was the case, he might then be baptized, he replied, that we could not know his heart, nor he ours; but that He who made us men knew our hearts, and whether we spoke truth or falsehood to each other. Indeed, he introduced the subject at first by saying, “You do not know the thoughts of my heart, nor I yours; but God does.” We informed him, that it was customary for those who offered themselves as candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God before they were baptized:—all which he seemed to approve of, observing, that he was willing to do as we thought proper; and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during this conversation must not be omitted, viz. the erection of a building for the worship of God: and on being told, that perhaps it would be better to defer the building of it until his and our affairs should be more settled, he replied, “Let us not mind these things; let it be built at all events.” However, his removal to Otahete prevents this for the present. Indeed, it is a circumstance we very much regret, as it deprives him of the means of grace and instruction, except by letter, and exposes him to many and great temptations. However, thanks be to God, we learn from his letters and verbal accounts of him, that he strictly observes the Christian Sabbath, and perseveres in an open profession of his new religion before the chiefs and people; and for which, we understand, he has already experienced a considerable degree of persecution, notwithstanding his dignity.

That you, our honoured Directors, may form a judgment for yourselves of the present state of his mind, we send you with this, two of his late letters, with a translation of them. Though he has got a footing in Taheite, his regaining the sovereignty of that island appears to us a matter very doubtful. However, this we well know that He who we trust has humbled him, and led him to cast his honours at His feet, can exalt him to greater

power and honour than ever he possessed; and we doubt not will do it in due time, if it be more for his glory and the good of his cause here.

Letters from Pomarre to the Missionaries.

Papeite Tabeite, Friday, Sept. 25, 1819.

Dear Friends—

May Jehovah and Jesus Christ, may the Three-One, our only Trust and Saviour, bless you! May my soul be saved by Jesus Christ! May the anger of Jehovah towards me be appeased, who am a wicked man, guilty of accumulated crimes,—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ our only Saviour! You indeed will be saved; you are become the people of God: but I may be banished to hell; God may not regard me: I am a wicked man, and my sins are great and accumulated (or collected together). But O that we may all be saved through Jesus Christ! May the anger of God towards us all be appeased, for all of us have been disobedient to him as our Lord and Master. Look at the beasts, they are all obedient to man as their lord and master; but we have not obeyed our Lord and Master. Surely we are fools! May the Three-One save us!

To the Missionaries, Uaeava,

Moorea (Eimeo.)

My Dear Friends—

I was taken ill about three o'clock on Monday morning last. My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favour of Jehovah.

May Jehovah and Jesus Christ bless us all!

POMARRE.

My dear Friends— Papeite Taheite, 8 Oct. 1812.

May Jehovah and Jesus Christ our Saviour bless you! If it had not been for the mercy of God towards us, we should all have been cut off long ago. Had it pleased God to have given us up to the will of Satan, he would long ago have destroyed us all. To the Three-One we owe our preservation and salvation. O Jehovah, save us! O Jesus Christ, save us!

Nothing bad * is talked of at Taheite at present: if it were otherwise, I would not remain here. There is one thing which fills me with horror; which I will inform you of by and by. Satan, perhaps, is the author of it; he is envious of me: May Jesus Christ save me!

The affairs of Taheite are pretty well settled; the chiefs having sent professions of subjection; but how long this will continue is uncertain. However, at present all is well.

I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people: and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes!

If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead.

May Jehovah and Jesus Christ our Saviour bless you!

P. R.

To the Missionaries Uaeva, Moorea (Eimeo.)

Though the Missionaries very naturally observe on this profession of Christianity by Pomarre, that their prospects are in some measure brightened thereby, their hopes exalted, and their hearts enlarged; yet they appear to have treated his profes-

* Referring to the war.

sions in that wise and prudent manner which is likely to prove a proper test of his sincerity. *Holden in cords of affliction*, God has, we trust, *shewn him his work and his transgressions, and opened his ear to discipline*. While his authority in Otaheite remains in doubt, no adequate judgment can be formed of his religious profession; but we earnestly pray that his real conversion to God may reward the Society and the Missionaries for their exemplary patience, and open the way for great success in their future labours.

Miscellanies.

MISSIONS OF THE UNITED BRETHREN.

IN consequence of an Appeal, made to the Public in behalf of the Missions of the United Brethren by some benevolent friends, and inserted in the *Christian Observer*, *Christian Guardian*, *Missionary Register*, and *Evangelical Magazine*, by the kindness of the Editors of those valuable publications, Contributions to the amount of about 1500*l.* have been hitherto received, for which we beg to return our most grateful acknowledgments, and shall conscientiously apply the different sums remitted, for the special purposes named by the Donors.

C. I. LATROBE, Secretary,
10, Nevil's Court, Fetter Lane.

Feb. 21, 1814.

J. I. WOLLIN, Treasurer,
5, St. Andrew's Court, Holborn.

Of this sum the following Missionary Societies have contributed to the amount affixed to each :—

Church Missionary Society	L.200	0	0
(London) Missionary Society	200	0	0
Baptist Missionary Society	105	0	0

PROPOSED BRITISH MISSIONARY SOCIETY.

“ A Few Thoughts on a New Plan of Missionary Exertions, for the Conversion of the Whole World ; and recommending the Formation of a New Society for this purpose, which might be denominated the British Missionary Society.”

A pamphlet has been lately circulated with the above title. We have mentioned this piece in a preceding page ; and shall here give the outline of the plan, some parts of which may furnish excellent hints to the different Missionary Societies.

The author considers Scriptural Tracts, in the language of the respective nations of the earth, as likely to become a very efficient instrument in the enlightening and conversion of the world : and attributes the limited success which has hitherto attended Missionary Exertions, to the almost exclusive employment of Preaching Missionaries.

As but few persons (he observes) properly qualified for preaching could ever be obtained to labour in this most extensive field, and as above ten thousand times the number of such Missionaries were wanted more than could ever be procured, so it is evident, that a very small portion only of the business could be accomplished. But, as the Gospel may be preached by a serious reader, as well as by a learned preacher ; by Reading as well as by Preaching Missionaries ; and as almost any number of these may soon be procured, it seems but rational, if we

want much to be accomplished in a short space of time, to employ the Reading Missionaries chiefly, instead of the preachers: though, if possible, superintendants of districts should be ordained and well-educated preachers. We can procure tens of thousands of silent Missionaries, or short Tracts full of the Gospel, which may be sent, in its own tongue, to every country under heaven.

To prepare and distribute such Tracts, and to provide for the reading of them and of the Scriptures in the hearing of all people, is to be the great object of the Society.

The author proposes to accomplish this object by the following means.

1. The division of countries into suitable Districts, over each of which shall be placed a *Preaching Missionary*, who has been regularly ordained: who shall establish schools throughout his district, preach the Gospel from the pulpit, and by himself and his assistants circulate the Scriptures and Tracts, and read them to the people whenever they can attend to hear them; or, in default of ordained missionaries, such districts may be placed under *Reading Superintendants*, who might supply their lack of service in every respect except that of preaching.

2. *Teaching and Reading Missionaries*, to conduct the Schools and to read the Scriptures and Tracts throughout each District, are to act under the superintendence of the Preaching Missionary.

3. *Distributors of Tracts and Assistant Teachers* might be appointed, after having proved themselves qualified by their services, as Teachers and Readers in new stations.

The author makes the following remarks on his plan:—

Where the people can read, the distribution of Tracts might immediately be begun: and a few missionary

readers would soon teach them the Gospel by their means. And if by the reading of them the people become enlightened, and convinced of the necessity of religious instruction, they will probably desire more Tracts and Teachers, and some Bibles; and will no doubt contribute to the funds of the Society. But as, in each district, by far the greater number will be unable to read the Tracts, readers and teachers must be provided in proportion to their wants; which may soon be found in every district, and multiplied to any number. And these readers could read the Tracts to the people on the Sabbath-day and when opportunity offered, until the Holy Scriptures could be sent and proper preachers from the pulpit could be procured. And in all places free-schools should be opened throughout the district for teaching all the natives to read the Scriptures in their own proper tongues. And as soon as they can read, a circulation of Tracts, either gratuitously or at a cheap rate, may be begun and continued in successive variety; until they can procure the Scriptures themselves. It has been observed by the Missionaries in Africa, that their teaching the children of the natives has been the means of greatly removing that distrust from the native mind which was opposed to their efforts.—13th Report Church Missionary Society.

If free-schools are opened, the people will immediately send their children, and, at a different time of the day, persons of more years, even of advanced age, will attend; even all will attend, without force or constraint, and will rather be jealous that their neighbours be not preferred and receive this advantage before them.

A similar plan has been lately adopted in the Highlands of Scotland; where an attempt to teach the natives to read the Scriptures in their own tongue, by the institution of circulating free-schools, has been successfully tried; most gratefully received by the people, and accompanied with the most gratifying success. And people of both sexes, and of all ages, flock to the school to learn to read, and have assembled with the greatest eagerness, to hear the Scriptures read to them on the Sabbath-day, by the schoolmaster, as no preacher was at hand: and have been so desirous of instruction, and to hear the Sacred Word, that, as the school was not sufficiently large, (though a large one) to contain them, they ascended upon

the top of it, and listened to the reading within by the schoolmaster.

* The excellent writer closes in glowing language:

Seeing, then, that the objects of this Society will evidently promote the cause and glory of God, the good of our country, the glory of Britain, and the civilization and good of the whole world; let it be formed without delay, and the BRITISH MISSIONARY SOCIETY added to the List of her benevolent institutions: and then, let the full tide of British benevolence flow, in continued streams, to the most distant shores.

Noble Britons! Go on. March forward: and cease not your endeavours, until every individual upon earth acknowledge and adore the God of Britain. For, the God of the whole earth shall He be called. And, to Britain the dignified and important task seems to have been assigned, in these latter days, of dispersing abroad, into all lands, the glorious light of Divine Revelation.

Let her then proceed; not doubting of success. And let not any difference of opinion, which may be entertained by even the most learned, most excellent, and exalted characters, deter the members of her benevolent Societies from their purpose. They will soon be satisfied that you are in the line of your duty; and will, in time, subscribe to your opinions: they will see your good works, and glorify your Father which is in heaven.

And, as Great Britain has been blessed beyond example, and not only raised to the highest pitch of prosperity and greatness, but in that state preserved, amidst the wreck of surrounding nations; let her shew her gratitude, by endeavouring to promote the glory of God, and to extend the knowledge of his great name to the most distant regions of the earth. And while her wooden walls, her royal batteries, sail in magnificent and majestic grandeur around her sea-girt isles, and protect her commerce to the remotest shores, let her *thus* confess, that *her* tower, *her* fortress, *her* bulwark, is the LORD OF Hosts; and that, in HIM alone is *her* trust: and that *her* desire is *thus* to magnify his NAME.

O Britain! renowned in arms and in arts, famed for thy commerce, whose ships ride triumphant in every sea, and waft thy manufactures to the most distant shores;

1814. CONTRIBUTIONS TO CHURCH MISS. SOC. 79

let those ships become the carriers of the glorious news of *good-will to man*, to every land to which the British name extends! Happy art thou, O Britain, thus saved by the Lord; who is the shield of thy help, and the sword of thy excellency!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

KENDAL ASSOCIATION: Collectors of Penny Societies: Second Quarter: beside Subscriptions and Donations				L.10	12	10½
(This sum was printed last month, by mistake, as the Contributions of the Portsea Juvenile Association, which were 11 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i>)						
ELY CHAPEL ASSOCIATION: Third Quarter.....	27	0	0			
L. M. by the Secretary.....	10	10	0			
BELCHAMP AND YELDHAM ASSOCIATION (Essex): First Half Year	6	15	0			
CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish and Miss Lowe (making in the whole, in three Quarters of a Year, 136 <i>l.</i> 5 <i>s.</i> 11½ <i>d.</i>)	70	4	0			
Subscriptions by Joseph Wathen, Esq. Rodborough	5	15	6			
SOUTHWARK CHURCH MISSIONARY ASSOCIATION: by C. Holehouse, Esq. Treasurer: First Contribution				250	0	0
GLASBURY ASSOCIATION (Brecon): Third Quarter	12	13	0			
Friend, by Rev. John Clayton, Highbury	50	0	0			
By Mr. Wm. Burnett and Friends: First Quarter ..	0	8	0			
Bicton Chapel, near Shrewsbury: Collection by Rev. John Buckworth, M. A.	13	9	6			
Mrs. W. Watson and Friends, North Brink, near Wisbeach	10	0	0			
Long Sutton Church (Lincolnshire): Collection by Rev. Samuel Lowe, M. A.	15	7	6			
LEEDS ASSOCIATION: Benefactions, Annual Subscriptions, and Weekly and Monthly Contributions (beside Congregational Collections, announced before, 190 <i>l.</i> 5 <i>s.</i> 7 <i>d.</i>)	134	7	7			
ST. CLEMENT DANES SUNDAY SCHOOL ASSOCIATION: First Contribution	9	13	0			

By Mrs. Pratt : Third Quarter	L. 3	1	0
By Pupils of Rev. W. M. Johnson, M. A. : First Quarter	1	2	6
NEWLAND ASSOCIATION (Gloucestershire): Second Quarter	23	6	4
Collected by H. G. M. C.	6	0	0
KNARESBOROUGH ASSOCIATION: by Rev. Andrew Cheap, M. A. Vicar: First Contribution	40	0	0
By Rev. Cradock Glascott, M. A. Vicar of <i>Hatherleigh House of Industry Chapel, Bedford</i> : Collection by Rev. C. Williams, B. A.	7	13	9½
<i>Bidenham Church (Beds.)</i> : ditto by ditto	5	0	0
BEDFORD PENNY SOCIETY: First Half Year: by ditto	3	2	0
BURTON LATIMER ditto: First Quarter: by ditto ..	7	13	0
HARBORNE ASSOCIATION, near Birmingham: by Miss Pratt: First Contribution	3	0	0
By Miss Dickisson, Nottingham: First Quarter	18	9	2
ASSOCIATION AT CANTERBURY:	1	1	0
By Rev. T. Sheppard, M. A. <i>Pentonville</i> : Third Quarter	20	5	9
LIDDINGTON AND STOKE ASSOCIATION, near Uppingham: by Rev. H. Barfoot: First Half Year ..	11	17	0
<i>Donnington Wood Chapel, and Wombridge Church (Shropshire)</i> : Collections on the Thanksgiving Day, by Rev. C. R. Cameron	14	0	0
CHURCH LAWFORD ASSOCIATION, near Rugby: by Miss Marriott: First Contribution	5	13	7
<i>Bonsall Church, near Wirksworth</i> : Collection by Rev. H. J. Maddock, M. A.	14	15	0
	8	2	6

ERRATA.

In the last Number, p. 28, line 26, for *educated*, read *liberated*.
p. 39, line 18, in a few copies, for *Restora-*
tion, read *Reformation*.

Missionary Register.

No. 15. MARCH, 1814.

No. 3.
Vol. II.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

Rev. John Owen's History of the Society:

WE are happy to announce, that the Rev. John Owen has undertaken, at the request of his friends, to prepare a History of the Society during the first ten years of its labours. This work will be published in 2 vols. 8vo. price 21s. demy, and 31s. 6d. royal paper.

We shall render all the assistance in our power toward the perfecting of this history; and shall suspend the series of papers on the subject, which we announced in our last Number, till after its appearance.

CHURCH MISSIONARY SOCIETY.

York Church Missionary Association.

Rev. William Richardson, *Patron.*

William Gray, Esq. *President.*

Rev. John Overton, Rev. John Graham, A.

Thorpe, Esq. and D. Russell, Esq. *Vice-Presidents.*

William Gimber, Esq. *Treasurer.*

Mr. G. Gray, *Secretary.*

With a *Committee of Twelve Gentlemen.*

This Association has just been formed in aid of the Parent Society.

"The British Nation," says the Address circulated in York, "has awakened to a sense of its duty; and the Church is now ready to send some of her Ministers to preach the Gospel to the Gentiles. Different Societies have been formed among the various denominations of religion to carry on this great work. But, while we of the Established Church wish success to them all, we ought to afford peculiar aid to those who accord with us in the same system of doctrine and mode of worship. This appeal to some of the best feelings of the heart, a concern for the benighted Heathen, and for the extension of Christ's Holy Catholic Church, and particularly of that reformed part of it to which we belong, cannot be made in vain."

WESLEYAN METHODIST MISSIONS.

Beverley Missionary Society.

To the account of the Auxiliary Societies which we gave in our last Number, we have to add another established at Beverley on the 13th of January, John White, Esq. in the Chair. In the evening a Sermon was preached by the Rev. J. Barker, from Rom. v. 21.

Missionaries to the East and West Indies.

We noticed in our last, p. 56, the sailing of Dr. Coke and seven companions. Mr. John M'Kenny, appointed as a missionary to the Cape of Good Hope, with his wife, has not yet, indeed, left this country, but will take his passage by the first opportunity.

On the 31st of December, Dr. Coke, with six Missionaries, sailed from Spithead for Bombay, on their way to the islands of Ceylon and Java: Dr. Coke with Mr. W. M. Harvard and his wife, and Mr. George Erskine, in the *Cábalva*, Captain Birch: and Mr. William Ault and his wife, Mr. Benjamin Clough, Mr. Thomas Squance, and Mr. James Lynch, in the *Lady Melville*, Captain Lockner. In January, five Missionaries, Messrs. Boothby, Allen, Lill, Stewart, and Rayner, sailed from Cork for different islands in the West Indies, in which they were appointed by the last Conference to labour.

Foreign Intelligence.

MALTA AND THE LEVANT.

WE noticed in our First Volume, pp. 362—364, the design of the Church Missionary Society to establish a Literary Representative at Malta, and the appointment of the Rev. William Jowett to that office.

Dr. Naudi, who has resided some time in this country with medical objects in view, has just sailed for his native island, his return having been delayed by the awful visitation with which it has been lately afflicted. He is warmly interested in the designs of the Church Missionary Society, and in those of all similar institutions; and will prepare the way for the Society's Representative at Malta.

The following letter, addressed by Dr. Naudi to the Secretary before his departure from this country,

will open to our readers an interesting view of the promising state of the Levant, with reference to attempts to revive decayed Christianity, and to extend the boundaries of its beneficent dominion.

Letter from Dr. Naudi to Rev. Josiah Pratt.

My dear Friend—

London, Feb. 21, 1814.

I feel myself very much gratified by the Church Missionary Society being persuaded of the important good which will be likely to attend your exertions in Asia, Africa, and in the Islands; and that it has appointed me as its Member and Correspondent in the Island of Malta, as being the center of the Mediterranean. A considerable time has elapsed since I laid before this Society the importance of its exertions in Aleppo, Syria, and North and East Africa. From the time when I had met with the pious Germano Adami, Bishop of Aleppo, about the year 1799, I perceived that those countries were much disposed for the reception of Christian Knowledge, and for the ready admission of the Gospel of our Lord Jesus Christ. On my visiting England, and during my stay here, I have been very glad to observe, that, as ways were opening abroad in different parts of the world for the reception of the Sacred Truths; so new means were growing up among you for the sending of Christian Truth throughout the world. The success of your Society, and of similar Institutions, and the rapid increase of the British and Foreign Bible Society, are convincing proofs of this fact.

I received, lately, some accounts from Georgio Kaka, whose letter to me some time back we translated. Among the other communications, I remarked a fact which is worthy your attention; as opening to the Society a prospect of future success in the Levant.

In his passage from the island of Santorini to that of Cyprus, he was obliged to stay some time at another island, Rodi. He endeavoured to do some spiritual good, and to make known the Gospel of Jesus Christ in that island, which exhibits a sad scene of religious and moral desolation. Having met there with the Turks and Greeks in a kind of market, he gathered some of them about him, and began to speak of his voyage, in order to gain their attention, as they are very ignorant. He then

introduced the subject of Religion and Christian Duties. He was heard with pleasure, and the concourse began to increase; and things were so well advanced in a few days, that the Basha sent for Kako, to ask him why the people crowded round him, and to inquire what that amusing book was which he was reading to the people. Kako courageously answered: "It is the Bible; which is the Holy Book, containing the immutable law of the common Creator." The Basha replied, "But this book, I hear, is against God; and therefore against Mahomet, and contrary to the Turkish Government." Kako answered, "This book, which your Excellency sees here, is quite the same as the law of God; and, consequently, can be in no way contrary to God, nor to his holy will. Mahomet is never mentioned in it, nor is there any thing against government: nay, it is so far from this, that if the subjects of the Grand Signior will, as I hope, read this sacred book; they will not only be more happy in themselves, but become more obedient to the Ottoman Porte, and more friendly to the government." At the same time he pointed out to the Basha various passages of Scripture on obedience due to the sovereign, and submission to the powers that be. The Basha was satisfied on the subject, and Kako was dismissed. This public proceeding of the Basha was very advantageous for that Island; the people had more confidence in Kako; and the good obtained was most remarkable.

My friend concludes his letter, by wishing some person to be engaged to go to Syria and Palestine, and especially to the neighbourhood of Aleppo; who, if endowed with the requisite qualifications, will probably be the means of effecting much good in those countries in particular; and would be able to point out what would be wanted for the further promotion of so holy an undertaking.

The Mahometans are not such enemies to Christianity as in general is supposed, but are rather liberal to every persuasion in matters of religion—They are in a very low state, indeed; almost in perfect darkness. Georgio Kako, in his last journey into the interior of Asia, observed, that for the most part there, they are so ignorant, that they know scarcely what Mahometanism is; and that they are equally as ignorant of Christianity as of the Turkish Religion: which state he thinks to be

exceedingly favourable for the attempts of those charitable Christians whom God will make instruments of his mercy, in proclaiming the Holy Gospel of Jesus Christ to the world.

The Jews also, who have ever, as you know, greatly impeded the cause of Christianity in the Mahometan Regions by various direct and indirect means, are now evidently growing less bitter in their opposition, and are gradually approaching toward the predicted end. The Jews converted lately to Christianity in different parts of Northern Barbary, particularly in the neighbourhood of Tripoly, exhibit fair proofs of this assertion. Mr. Murthim, a Jew converted to Christianity in Malta, is become so good and useful a Christian, both to his fellow brethren the Jews and to the Mahometans in general, that another of them Mr. Gham converted by his means at Tripoly, assured us that we might consider Mr. Murthim (whom he looked up to as a father) as one of the Apostles. Mr. Murthim is travelling continually here and there in the interior of Africa; among the different villages and towns; he there gathers the few nominal Christians whom he can find, together with such Turks and Jews as he can persuade to join them; and begins by instructing them in the doctrines of Christ, what they must as Christians believe and what they must do, the manner of praying to God, the necessity of the true religion, the doctrine of salvation and of the life everlasting. He finishes his stay in a village by choosing one of the new congregation, who can read; that he may be able, in some degree, to act as director of that district, to gather regularly the congregation on Sundays, and to read some portion of the Bible. As this good man had very seldom any Bibles to give away, he wrote with his own hand different copies of the Gospel of Saint Luke, in the Arabic vernacular language, for the use of those whom he had instructed.

In reflecting on these singular circumstances, in which God, in these latter times, and in a wonderful manner, is pleased to dispose things, and open the way to Africa and to the East for the knowledge of his Holy Name, I feel myself highly gratified that your Society has appointed me its Correspondent in the Mediterranean, as resident in the Island of Malta; and has requested me

at the same time to send to England, some of the natives of those parts, to be retained here and instructed in religion for the great benefit of those important countries.

Before I left Malta I began to arrange several of my memorandums, and to collect some materials from my particular friends resident in the different places, for the purpose of giving a sketch of the state of Christianity in various parts of Asia, Africa, Egypt, and the Islands. For want of encouragement, however, and of the necessary means, I was obliged to relinquish my plan. But, as that great work, the promotion of Christianity, is carrying forward with such zeal and success by this powerful and happy Empire, it will, I think, be desirable that such a work should be continued, and new means employed to perfect it. Not only may the general situation of religion and manners among the innumerable people of the Levant be therein displayed; but it may point out the different modes of introducing civilization and religion into various places. I will render every assistance in my power to the Literary Representative of your Society toward the perfecting of such a work; and will endeavour to visit, in company with him or others, those countries that appear most to stand in need of exertions, not only of your worthy Society, but also of all the other societies and establishments happily existing in this great Kingdom, for the promotion of the true and real benefit of our fellow men, both by introducing civilization, and by universally promoting the blessed growth of Religion.

I am very glad to observe that your Society is going to take this, and some other of my plans already represented to you at different times, under your consideration. Africa, I am sure, has already begun to feel the benefit of your exertions—She will be further relieved by these benevolent plans which you have in prospect. And oh! that this scattered people—idolatrous, inhuman, and wretched; because uninfluenced by the mild power of Religion—savage and dangerous; because untamed by civilization—oh! that they may partake of the blessings of Christianity, benignly shed abroad on so large a portion of mankind! that, the barbarous and superstitious veil which has so long darkened their imaginations being thrown aside, they may behold the bright

radiance of that Light which alone can make happy the heart of man!

I have the honour to be, my dear Sir,

Your affectionate humble Servant,

CLEARDO NAUDI.

We extract the following account of Mr. Murthim above-mentioned, from a Letter of Dr. Naudi to the Secretaries of the "Society for Promoting Christianity among the Jews," printed in the Jewish Repository for January, 1813.

Some months ago a Jew of the name of Murthim, from Jaffa, called on me for medical advice. I then took the opportunity of conversing with him upon religious subjects, and shewed him some of the Tracts of your Society, translated into Italian by one of my friends. At first he blamed these efforts, and almost derided me for attempting by these means to induce Jews to relinquish their ancient opinions. He even said, that these things might be published and read by the English and European Jews, but not by those of Jerusalem and Syria, who are so well instructed in their religion, know their duty well, and observe their religion with integrity, as it was ordered by the Almighty himself from the beginning. Notwithstanding this, some days afterwards, he desired me to lend him one of these Italian Tracts, which I accordingly did with pleasure; and soon after he called upon me of his own accord, (the first act of Divine Grace) and shewed a desire to resume our discourse upon religious subjects. I then took an opportunity to introduce him to Mr. Annotti, who discoursed with him both in the Arabic and Hebrew Languages, and who had just translated your tracts into Italian. Mr. Murthim became very intimate with Mr. Annotti, and proved very useful to him; for not long after this he became convinced of the truth of Christianity, and was consequently baptized.—I gave him all the tracts of your Society I had then in my hands. He translated some into Hebrew and Arabic, which he carried with him when he left Malta.—I received a very kind letter from him after his arrival in Tripoli, earnestly requesting me to send him some of your tracts and publications, and, if possible, a new Testament translated into the Hebrew

Language. He concludes his letter by observing, that he is now actively engaged in endeavouring to bestow upon others those blessings derived through the merits of our Lord Jesus Christ, which he had himself partaken of by our instrumentality at Malta.

SOUTH AFRICA.—GRUENEKLOOF.

WE intimated in our last, p. 70, that we should give some account of the manner in which the United Brethren first established their Mission at this place in 1808, with extracts from their Diaries.

If our readers will turn to the account of the "Internal and External Regulations of the Missions of the Brethren," printed in a subsequent part of this Number, they will be better enabled to understand the following extracts.

The admirable regulations of the Brethren's Missions are intimately connected with the discipline of their Church; which is peculiarly adapted, both to train up useful servants of Christ among the Heathen and to exhibit the Gospel in its most intelligible and attractive form before their eyes. It has been said that civilization must always precede Christianity; but, in the hands of the Brethren, CHRISTIANITY IS MADE THE MOST POWERFUL INSTRUMENT OF CIVILIZATION WHICH THE WORLD EVER SAW.

Although the Regulations of the Brethren cannot be wholly adopted in other Missions, yet, important hints may be derived from them in the management of such Missions. With this view we have printed them: and, as the Diary of the Settlement at Gruenekloof, for the few years since its formation,

exhibits the actual application and influence of these regulations, we shall, in this and our next Numbers, present our readers with a full abstract of that Diary, wherein they will see

THE MISSIONARY SYSTEM OF THE UNITED
BRETHREN IN ACTION.

*Steps preparatory to the Establishing of a Mission
at Gruenekloof.*

The Brethren Kuester and Bonatz were sent from Gnadenthal, in order to survey the spot offered to the Brethren by the Government, and to make their report thereon. They found there from sixty to seventy Hottentots, residing in twelve huts.

We conversed with several of them (they say); and, by and by, there came a good many to us of their own accord. The women and children sat down in a semi-circle before us, the men standing behind them. We asked them whether they were willing that one or two Missionaries from Gnadenthal should come and live with them, and teach them the way of salvation. They all, as with one voice, answered, "Yes: we beg they may come." Before this conversation, their behaviour had been rather shy; but when they heard that we were teachers from Gnadenthal, all fear was at an end, and they became quite confident. One of the women said, "I too have got a soul, for which I ought to be concerned." Brother Kuester visited an old man in his hut, and asked him the same question as we had asked the rest: he quite rejoiced at it, and said, "O yes: that is good. I have now lain here above two years, and cannot walk; but as soon as a Church is built here, I will get myself carried into it, that I also may hear God's word, and learn how I may be saved." Of all the Hottentots here, one only, a woman, had ever been at Gnadenthal. In general we must say that we felt much affection for them; and could confidently hope that our Lord would gather together a flock in this place also, as it appears that they have already a great desire to hear the word of God.

Missionaries at Gruenekloof.

Encouraged by the hopeful prospect, the Brethren at Gnadenthal appointed the Missionaries J. P. Kohrhammer and J. H. Schmitt to labour at this new station: where they entered on their work March 24th, 1808; and continued together till May, 1810, when Brother Kohrhammer was succeeded by Brother J. G. Bonatz from Gnadenthal: Brother Kohrhammer retiring to that Settlement, where he died in the Lord, in May 1811. From May till December, 1810, the Brethren Bonatz and Schmitt had the charge of Gruenekloof, when they were joined by Brother J. M. P. Leitner from Europe; who removed to Gnadenthal in October 1811, leaving them again in the sole care of the station till August 1812, when the Brethren J. G. Schultz and J. Fritsch, from Gnadenthal, were united to them.

Extracts from the Diary of Gruenekloof.

(For the Years 1808 and 1809.)

March 15, 1808.—We left Gnadenthal, accompanied by Brother Kuester and his wife. We were commended by our Brethren in fervent prayer to the grace of our Lord and Saviour, and the guidance of His Holy Spirit, for the new work, committed unto us.

March 24.—We arrived safe at the place of our future abode. The text of Scripture appointed for this day* was remarkably encouraging to us: Isa. xlv. 31.

March 27.—We set out in a waggon to visit the Hottentots in Lauws Kraal, and informed their Captain, Napmus, that we wished to see and converse with his people, and therefore requested him to convene them for the purpose. In a short time, about 100 men, women, and children assembled. We went with them to the

* Books of texts, for daily meditation, are circulated yearly throughout the Brethren's Churches.—*Errors*;

shady declivity of a hill, bordered by a poplar wood, a fine spring of water refreshing the ground. Hither they had conveyed an old broken settee and some old chairs for our accommodation; and after singing a few verses, Brother K. addressed them on the view we had in coming hither, to make them acquainted with their Saviour, shewing how He, out of love to sinners, and to redeem them from sin and death, and reconcile them to God, had suffered the death of the Cross. The Hottentots listened with great apparent devotion, and afterwards expressed their thanks in a lively manner.

They were then told, that all those who wished to hear the word of God, and to live in conformity to it, should seek, if possible, to place their huts nearer to their teacher's dwelling. They agreed to the proposals made to them in this view; and on the day following, several came to ask leave to live on our land.

March 30, 1808.—We measured off eighteen lots of ground for huts and gardens. The huts or cottages are to stand in two parallel lines, inclosing the garden ground.

April 1.—We saw with pleasure that the Hottentots went diligently to work, to put up their huts upon the before-mentioned lots; and on the 2d, two out of the eighteen were already inhabited.

April 3.—Brother K. preached for the first time in this place to a considerable number of Hottentots. They were all very still and attentive; and afterward expressed their gratitude in a manner which encouraged us to hope, that the word of the Cross will approve itself in this place also, as the power of God unto salvation.

April 9.—Being Palm Sunday, we had again many hearers, and were diligently visited by the Hottentots during the week.

On Easter-Sunday great attention prevailed among our audience, while we endeavoured to set forth Jesus, who died, rose, and revived, that he might raise us up unto newness of life.

April 24.—We acquainted the Hottentots that we were now ready to begin to keep schools, and should be glad to see both men, women, and children, come to be instructed: they should therefore consider about it, and those who wished to learn, might have their names written down, but none should do it by compulsion.

April 25.—Sixteen women and eleven children came to

beg for instruction, both in reading and in the Christian Doctrines. We took down their names, spoke with them of the benefit of Christian Instruction, and gave them leave to attend.

May 2.—We began our school with 14 men, 23 women, and 22 children. For the present, the men will have two, the women two, and the children four schools in a week, and on Wednesdays and Saturdays there will be meetings for the children, to which also the adults have leave to come. The daily evening-meetings will be held, as usual in our settlements.

May 8.—Upward of 70 Hottentots attended Divine Worship.

May 11 and 12.—Several Hottentots called upon us to speak about the state of their souls. Pitt Seldon said: “Wherever I am, I cannot get rid of the thought, that all is not right with me. When I am at work with six or seven other men, and they are conversing about things, which formerly I delighted to hear, I am like a deaf man. I cannot bear to hear it, but must go alone into the woods, and cry to God for mercy: then I feel somewhat comforted.” We encouraged him not to cease crying to the Lord, till he is assured of the forgiveness of his sins.

To hear such expressions from the Hottentots is indeed very agreeable; but we have had experience enough to know, that with many of them, they are mere words, and not to be depended upon. The manner of living among them is more beastly than human, and they are continually exposed to evil: but we wait the Lord’s time, and pray him to work a thorough conversion in them.

June 10.—Two Hottentots were admitted as candidates for baptism, Pitt Seldon and Catharine Pieters; and on the 12th, a woman, Gried Dikkoppf, who had been a candidate at Gnadenthal, was baptized by Brother K. and called Mary. This being the first baptismal transaction here, many heathen attended and were deeply affected by it.

June 18.—With our neighbours, and the white people in general, we live in peace, and enjoy much friendship and regard from them: though some were disposed to think, that by our collecting the Hottentots into one settlement, we should prevent them working at the farmers’. We have fully explained to all who inquired

about it, that we by no means wish to detain them, but rather encourage them to diligence; and especially see to it, that they keep their word with the farmers and do their work faithfully, according to the precepts contained in the word of God. To this all the farmers both about Gnadenthal and the Capetown can bear witness.

Aug. 19, 1808.—By occasion of a man, called Boy Kleenboy, obtaining leave to live on our land, we again made our people acquainted with the rules of the settlement, and desired them to avoid transgressing them. At present we find it to be a difficult task to settle their disputes, as they are apt to quarrel about trifles, and will not be pacified, till a Missionary interferes, and speaks seriously and decisively with the parties.

October.—Having hitherto narrowly observed the external conduct and manner of living among our Hottentots, with a view to advise and lead them by degrees into more order, cleanliness, and regularity of living, we thought we would now begin to give them an opportunity of speaking with us individually concerning the state of their souls, and made a regulation with that view. We will quote some of their expressions.

David Trompeter said: "I am sitting in the midst of my sins, as a man sitting in the fire, and am ready to be choaked and consumed by the anguish of my soul. I stretch my arms out toward heaven, and cry, Lord Jesus, give me but one drop of thy grace, to quench the burning fire within." He was encouraged to continue to cry for mercy, till he had obtained the remission of sin in the blood of Jesus.

Jacob Adams expressed himself thus: "Sin is my master: I seek forgiveness and deliverance, but cannot find and experience it. It is all in vain, and over with me." The Missionary replied: "This is not consistent with the word of God: Jesus says, Seek and ye shall find: therefore it is only a proof that you are not as yet in earnest, and do not seek as you ought."

Diana Constable said: "Our Saviour will certainly not receive me." The sister, to whom she directed this speech, replied: "You have never yet come to Jesus, and yet you say positively, that He will not receive you. Go and try. He never yet cast out one sinner that came to him." She seemed struck with conviction, and answered with great humility: "I will follow your good advice."

Most of them confessed themselves sinners, and seemed to be desirous of being saved. A few, however, boasted of their having very good hearts; and others, of their having made good resolutions.

Oct. 19.—Old Pitt Jaeger, a candidate for baptism, came to a Missionary, and said: "I come to ask a question of you. First, what is to be done with me now? and secondly, what is to become of me?" The Missionary answered: "You think because you have been admitted as a candidate for baptism, that you are now soon to be baptized; but let me tell you, you must first know Him who instituted baptism, and what is meant by that holy ordinance; for Jesus says not only, He that is baptized, but, he that believeth and is baptized, shall be saved. Are you acquainted by faith with Him, as a Saviour, who has redeemed lost sinners by His precious blood, and has power to forgive your sins? Are you willing to forsake your wicked life, and to devote yourself to your rightful Lord and Master? If you are, then the fruits of your faith will be seen: and as to what will become of you, you will be reconciled to God, and through the merits of Jesus, be delivered from the power of sin and Satan. You will know God as your gracious Friend and Father, and that you are a pardoned sinner. Then as to what will be done with you, you will be numbered with God's people, and every good gift will be imparted unto you." He began to weep, and said: "I have no more any words to make;" and went home in deep thought.

Some girls came to day and asked, how they must pray, before they went to sleep at night. They added, that they had learnt that hymn, Dearest Jesus, come to me, &c., and were told, that they might repeat that, and pray that he would reveal himself to them.

Jan. 1, 1809.—The Hottentots came in parties, to congratulate us on the entrance into the new year, and we had many desirable opportunities of speaking to them of our Saviour, and exhorting them to turn to Him for salvation. A woman said, that she thought every minute of her time lost for soul and body till she had leave to live on our land.

Jan. 8.—Another family came to request leave to live on our land, whom we desired to consider it well. We repeated to them those things which it will be necessary

for them to submit to, as to outward order and regulation, but especially told them what should be the character of every one who wishes to join a people of God.

Jan. 16, 1809.—The harvest being ended, the women came and begged us to begin again to keep school. We desired them all to come and tell us their names, which we noted down in a book, and took this opportunity to speak to each, and declare to them the love of our Saviour, who calls them also to repentance and the forgiveness of their sins. We then began the school with twenty-one women.

Jan. 17.—The men followed their example. We treated them in the same manner, and began a school with twelve. As to the children, brother Schmitt began to keep school, and give them instruction four times a week.

Feb. 2.—We were much affected and delighted with a proof of the love of some of our people. They came and brought us a present of water melons, Spanish melons, and other fruit, as the firstlings of their garden-ground. Our hearts were filled with thanks to God for his blessing on their exertions, for it is not a year since our valley was nothing but a wild place covered with brush-wood. To show our love to them, we made them in return a present of part of our crop.

Feb. 4.—One of the Missionaries, going to visit the kraals, found a party of Hottentot women in earnest conversation. He inquired, what they were talking about. One of them answered: "We do not rightly know what we must resolve upon, as to being saved." "What do you mean to say?" replied the Missionary: "you have hitherto gone on in the ways of sin, and now you are still undetermined, whether you shall continue to serve the devil or give yourselves up to your only rightful Lord and Master. Perhaps, however, you only mean to say, that you wish to be converted, but cannot do what you would." "That we mean," they replied: "we want to do good, but we cannot." They were then told, that no man has power to change his heart and do good, but that Jesus alone can grant us regeneration, and exhorted to persevere in prayer to Him, till they obtain it. They thanked the Missionary for the advice given them.

Feb. 17.—We made known that an old man, called

Pitt Jaeger, would be baptized, and Isaac Bedit added to the candidates. The first was solemnly exhorted well to consider, whether his heart was upright before God, and he could gladly forsake the world and sin, with all the works of the devil, and, with true repentance and contrition of soul, present himself before the Lord, to be washed and cleansed from all sin in His most precious blood. We desired him to bring us his answer to-morrow.

Feb. 18.—He came and said: "Since I have been a candidate for baptism, no day has passed on which I have not prayed to God to forgive me my sins, and grant me a new name as his child. I am indeed unworthy, and as my dear teachers have told me, that I should keep nothing back, which would rob me of the blessing of my baptism, I will once more declare, that I have certainly been one of the most wicked of men from my childhood, and there is no sin so atrocious that I have not committed. I believe and feel that nothing but the free mercy and pardon of God can save me; and I, poor old grey-headed sinner, have no other hope." Thus he proceeded, the tears rolling down his aged cheeks. We could not help being deeply affected by this declaration of an old penitent heathen.

Feb. 19.—At three in the afternoon Pitt Jaeger received holy baptism, and was called Jacob. This being the first baptism of a man at Gruenekloof, the solemn transaction made a great impression upon all the candidates present, and indeed upon the heathen, many of whom afterwards spoke of it with great emotion.

Many Hottentots from distant places came to us on Sunday and filled our church, and, we may truly say, listened with great attention to the word of God. Not one, young or old, ever falls asleep during the discourse; and we only pray God, that what is told them of the way of salvation may sink deep into their souls, and bring forth fruit to life eternal.

March 5.—We took a walk to Lewis-kraal, where those Hottentots formerly lived, who are now settled on our land. We found only one kraal there, inhabited by old captain Klapmus and three other Hottentots. We went to the spot, upon which, under a tree, we had held our first meeting with the heathen of this country, and remembered with great gratitude all the mercies the Lord had bestowed upon us and our people during the

short year we have been here. We beg all our brethren and sisters, and friends every where, to join us in prayer, that He would here gather a congregation of such, who truly believe in Him and enjoy His salvation.

March 9 & 10, 1809.—We spoke individually with the baptized and candidates for baptism. Jacob Jaegar said: "I experience to this day the grace bestowed upon me at my baptism. I love Jesus more and more; and if I should perceive that I grow lukewarm, I will cry to him to preserve me. How shall I speak my thanks, that he has suffered such an old evil-doer as I am to come hither to hear the Gospel, and to become acquainted with him as my Saviour, I had deserved nothing but the wrath of God and eternal misery; but Jesus is no respecter of persons. His pleasure is to save the worst and to make good all damage, else he would never have called me and my old wife to be the first baptized at the Gruenekloof." He added: "I have no more words;" got up, shook hands, and walked out of the room, much affected.

March 24.—Being the anniversary of our settling here at Gruenekloof, our hearts were filled with praise and thanksgiving that our God and Saviour has vouchsafed to own us as his servants, and caused the word of the cross, which we have preached here in weakness, to show its divine power, both in the awakening of the heathen to a sense of their miserable and forlorn condition, and in comforting all those, who as sinners fled to the only Saviour, and appealed to the blood he shed for redemption.

March 25.—We entered into the Passion-week with fervent prayer to our Saviour, that he would cause our meditations on his bitter sufferings and death to be blessed both to us and the Hottentots. A large company attended all our meetings.

The celebration of the Passion-Week and Easter proved a means of great blessing to all who attended our meetings, and they expressed their thankfulness in an encouraging manner. It is manifest, that the Lord is kindling a fire in this place by means of the Gospel of a crucified Saviour.

April 23.—We had the great satisfaction to receive a visit from Mr. Van Rhyneveld, now appointed president of justice, with Mr. V. Brandt. He expressed his regret

at having arrived too late for Divine service; but he wished yet to see our Hottentots. At about half an hour a pretty large party of them, and their children, assembled before our house, and we called them into the hall. They stood in rows; the men on one, and the women on the other side. One of the Missionaries first addressed them, telling them, that Mr. V. Rhyneveld had not only been their friend, and conferred many favours upon them, but now was pleased to come hither to see them. He therefore desired that they would sing a verse or two, praying the Lord to bless him. The children immediately, and with cheerful voices, sung several verses, to the great satisfaction of our visitors, who expressed their surprise at the sweetness of their voices. Mr. V. Rhyneveld hereupon addressed the people, to the following effect: "Almighty God has, by his servants in the government of this colony, cared well for you, and provided you with a safe dwelling-place, where, if you are diligent, you may raise a sufficient maintenance for yourselves and families. God has likewise sent you teachers, to make you heathen acquainted with your Creator, and to point out to you the way of salvation. If you make good use of these advantages, I shall rejoice," &c.

When he had finished, the people all bowed respectfully, and expressed their thanks to Mr. V. Rhyneveld for the good they had ever experienced from his good will towards them.

Having dismissed the Hottentots, we accompanied them into the settlement. Mr. V. R. looked at every Hottentot's garden, and went even into their houses; encouraged them to diligence and perseverance, and declared his satisfaction with the progress they had made in so short a time, by their work in their several grounds. Going into the house of the newly baptized Peter Seldon, and finding in it a considerable stock of garden-fruit laid by for winter consumption, such as pumpkins, onions, tobacco, besides the produce still standing, he desired his wife to tell her husband (who happened to be absent), "that Mr. V. R. considered her husband Peter as a diligent Hottentot." In the next street, he stepped into the house of Jacob Adams, where he found a still larger store of garden produce. Having expressed his great satisfaction, he took a roll of the tobacco, for which he paid Jacob,

and said he should show this specimen of his diligence to Lord Caledon, in token of his having been at Grue-nekloof, and an eye-witness of the improvements made by the Hottentots. Before he left us, he promised that he would send us some tools for the Hottentots' use. We accompanied them a little way out into the field, and took a cordial leave of these our friends and benefactors.

June 10, 1809.—To-day, we had a blessed participation of the Lord's Supper, and felt the peace of our Saviour in a particular manner, while we meditated on His sufferings and death. But as it often happens, that joy and grief follow close upon each other, so likewise we were informed to-day, that after the evening services, it has been usual for a Hottentot living on our land, Klaas Trompeter, to go and entice women and children, and others, to come to his house and join in a dance, connected with the most superstitious and indecent practices. These abominations had existed for some time in darkness, till some of the school-children betrayed the party, by informing sister Schmitt of it. On examination, we found that not only most of the scholars had joined in it, but even several women and two of the candidates for baptism. We consulted together how we might, with the help of God, at once put a stop to such dangerous and seductive practices, and prayed the Lord, in this distressing case, to give us grace, firmness, and success. On the following evening, Brother Kohrhammer spoke on the words of St. Paul, 2 Cor. vi. 14, 15. He then declared their nocturnal dances, following immediately upon their assembling to hear the word of God, to be a work of the devil, by which that arch-enemy of souls seeks to destroy the good seed sown, that it may bring forth no fruit. We therefore informed them, that we should keep neither schools nor meetings for instruction with people who showed such contempt of the word of life, till every one of those who had been present at these heathenish dances had come to us with confession and repentance. On the following day, the children came running to Brother and Sister Schmitt with tears and lamentations, crying for forgiveness, promising never more to be guilty of such evil doings. The women came with the same professions of contrition to Brother and Sister Kohrhammer. This proved a seasonable opportu-

nity of representing to them the abominably sinful and damnable nature of all their old heathenish superstitions and wanton practices, by which the devil leads them captive at his will, and to explain, how by these things the wrath of God comes upon all unbelievers. They were then permitted, by giving us their hands, solemnly to promise never to suffer themselves again to be seduced to these sinful ways. Klaas Trompeter, perceiving that his diabolical traffic was at an end, came at length himself, fell on his knees, and entreated us to forgive him. However, to him we could not speak as to those who had fallen into his snares, but as to an agent of the devil and wicked seducer. But he persisted to cry aloud for mercy, till we told him, that if he would bring his violin, with which he had set his wicked dance a-going, and deliver it up into our custody, in token of his never encouraging these practices again, we should consider about it. He was overjoyed at this glimpse of hope of forgiveness, got up, ran home, took the old violin down, and exclaimed, "Get out of the house, thou instrument of the devil!"—and brought it immediately to us, to keep for him as long as we pleased. Having once more represented to him the atrociousness of his former practices, we added, that though we forgave him, yet that this would not clear him of his guilt; for he must seek forgiveness with God, who alone could save him from eternal punishment. Thus ended this distressing business; and we were glad to perceive, that a deep and salutary impression was made upon old and young; so that we trust, by the Lord's mercy, that his cause has gained, and the devil's has lost.

June 14.—We spoke individually with all the people living on our land. We will quote a few of their expressions:—

Peter said: "How shall I sufficiently thank the Lord, that He has had mercy on me. Formerly, wherever there was any riot or quarrel, there was I, delighting in all manner of wickedness: but now I am most happy, when I may be alone, and I am grieved when I see people engaged in such bad things."

Among the women were several who repeated their expressions of repentance, that they had suffered themselves to be prevailed upon to engage in the above-mentioned nocturnal sports, and their thankfulness for the

kindness of their teachers, in explaining to them that it was a transgression which separated them from God. They again promised to pray the Lord to preserve them from such deviations.

Juliana Sahapper said: "I am sorry that my particular occupation, as a midwife, is the occasion of my being prevented from being much here. But when I am engaged at a farmer's, and there is a dance or other sports, I retire, and pray our Saviour to preserve me from all sin, as He knows my situation, and that I must mix with the people of the world, though I would rather stay at home and attend the meetings and schools: I wish also to be baptized, but the Lord knows that I am yet very ignorant: yet I trust he will receive me in his own time."

July 8, 1809.—Five persons were added to the candidates for baptism, and two to the candidates for the communion, Susanna Jaeger and Louisa Voster. The former is an old woman, and speaks good Dutch. She may truly be said to live in communion with God, and to walk worthy of the Gospel. On this occasion, she expressed herself thus: "I say unto him, Thou art my Father in heaven, and I am thy child on earth. Thou art infinitely rich, and I am exceedingly poor; give me what I stand in need of." She received the message of her being added to the candidates with great emotion.

July 10.—A man living on our land, called Africa Anders, who has been for some time wandering about and committing various irregularities, was at length guilty of a robbery on the public road. Brother Schmitt, therefore, gave notice to the congregation after the evening-service, that he was no longer considered as an inhabitant of Gruenekloof, but his house and garden should be given to another.

We may make this general remark as to the events of the two last months, that we experienced almost daily alternate joy and grief; grief, in beholding several who came to us, confessed their sins, asked advice, and gave good hopes of their conversion, and then plunged again into sin and wickedness. For the devil will not let go his hold, as long as he possibly can keep souls in his chains and fetters, and nothing but the almighty power of Jesus can burst the bonds asunder. To this alone we trust for help. Joy, however, often succeeded grief, on

seeing manifest proofs of this his divine power in others, who are, in good earnest, seeking the salvation of their immortal souls; and this fills us with that confident hope, that he will not leave his work here unfinished, but tread Satan down under our feet, and deliver his slaves from captivity.

Many of the school children gave evident proofs of attention to the word of God, and of deep impressions made upon their hearts; and, when we consider how early these poor little ones are initiated into the way of sin and the service of satan among their heathen connections, we thank the Lord for having given them his word, and directed their minds and hearts towards it, inasmuch that most of them earnestly seek to avoid sin, and declare their intention of devoting themselves entirely to him that made them, and bought them with his precious blood.

November 1.—Catharine Mathieu having been admitted to the class of candidates for baptism, was the first time present at their meeting. She wept during the whole discourse, and afterwards said to the Missionary, "I now see and understand, and receive it as a hungry man does his bread, that the Caffres, Bushmen, and we Hottentots, have all got but one great God and heavenly Father. He dwells in heaven, and that great light in heaven (meaning the sun) shines round about him, that he may distinctly see what both Caffres, Bushmen, and Hottentots are doing. My husband is an old captain, and often told me about the great God, and also about the devil and death. I used to say, 'That place where so many Caffre Kings, and Captains of Bushmen and Hottentots have landed safe after death, will do for me, and I shall find room there.' However, if I now could get back again to the low country, I would tell them something else. O how I thank God that he has brought me to my teachers, and I thank my teachers for their words. Others may do as they please. I will not be ruled by them. If they do not wish to be saved, God is not in fault. I shall not follow their example any more."

On New Years' Eve, 1810, a considerable number of Christians and slaves from far and near, as likewise several of the wives of the Hottentot Soldiers from the camp at the vineyards, came hither to attend Divine Service, both in the forenoon and afternoon.

In the evening at half past nine o'clock we met to close the year. The number of persons had increased, and our hall was crammed, besides the avenues on all sides filled, which made the heat very oppressive. We confessed our unworthiness of all the grace and mercies of our God, which have been daily new; entreated forgiveness for all our sins and deviations, and devoted ourselves anew unto Him who has loved us, and brought us nigh to God by his own blood. He heard our prayers, and accepted our praises.

At half past eleven, every soul that could stir, even little children, would be present, and the people sat almost upon one another. Many tears were shed by all, old and young; their silence and attention was extraordinary: eyes and ears seemed rivetted to the speaker, and we hope that the powerful sense we had of the Divine Presence of our adorable Saviour, is an earnest to us of a rich harvest to be gathered out of the Hottentot Nation in this place also.

At twelve we entered into the new year, with supplication and thanksgiving; confidently believing that He who has thus far helped us will be with us throughout the year, and bless our poor endeavours to lead souls to Him.

SOUTH AFRICA.

Missions of the (London) Missionary Society.

From the Nineteenth Report of the Society, given in our First Volume, pp. 388—397, our readers will have learnt the general state of its Missions in that quarter; and the arrival of the Rev. John Campbell at the Cape, for the purpose of regulating their concerns. The return of Mr. Campbell is shortly expected. He has, however, sent before him much interesting information, which it was our purpose to detail in this Number: but, in order to enable our readers to enter more fully into the subject, we are preparing a succinct narrative of the Society's Missions in South Africa from their commencement.

ISLE OF FRANCE.

Eager Demand for French Bibles.

From the Rev. R. E. Jones, Secretary to the Bible Society at the Mauritius.

Sir, Port Louis, May 28, 1813.

I have the pleasure of informing you, that all the French Bibles sent to me by the British and Foreign Bible Society, are disposed of; and that the Society established here have desired me to apply for an additional supply.

I think that double the number of French Bibles already received and sold by me, will by no means be too many to let us now have.

The avidity with which the Bibles are purchased is beyond all description. One hundred copies were sold in one day, and I believe twice as many more would have been disposed of with the greatest facility. I am in anxious expectation of the second part of what I am advised, and look daily for their arrival.

Mr. Joseph Tara. R. E. JONES.

INDIA.

Native Christian Missionary supported by the Contributions of Females.

"Another part of our work," say the Baptist Missionaries, "is the forming of our Native Brethren to usefulness, fostering every kind of genius, and cherishing every gift and grace in them. In this respect, we can scarcely be too lavish of our attention to their improvement. It is only by means of Native Preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Much good has already been effected by their labours; for their exertions have greatly contributed to the increase of the Church of God in Bengal."

About two years ago, a number of female friends, in Edinburgh, united, for the purpose of supporting one or more Native Christian Preachers, as their funds might permit; twenty pounds, or guineas, being allotted for the annual expense of each individual. With their first remittance, they requested, that, if it were convenient, one of the Hindoos might be pointed out as the Native Missionary, to whose support they should have the privilege of contributing; and, in a letter received from Mr. Ward, by a friend in Edinburgh, he says, "Mr. Fuller wrote to me, that a Society of Females at Edinburgh had subscribed to maintain a Hindoo Preacher: we have assigned one to their prayers and support, whose name is Ram Presaud, and whose journal I now send for them. Make our best acknowledgments, for their support to one of our native converts, and to the cause of our adorable Saviour."

The following account of Ram Presaud has been published.

Ram Presaud, who was a Caisto, that is, one of the writer caste in Bengal, first heard the Gospel at the Loll Bazar, or public market, in Calcutta. When admitted to church fellowship in September 1806, he said that he "had been a very great sinner: he had been swimming down the stream of sin, like the straws down the Ganges: the Gospel was, therefore, precious to him, in that it proclaimed good news to the chief of sinners." At a very early period after his conversion, a Hindoosthaneé Woman having called on Mr. Ward for instruction, he says, "Ram Presaud, the young brother from Patna, assisted in the conversation: he talked in Hindoosthaneé, to my astonishment; and I was so struck, that I could scarcely help weeping. His tender manner, his apt quotations from Scripture, &c. greatly exceeded my expectations. I never before heard a real Hindoosthaneé person speak about the Gospel in Hindoosthaneé. Oh, di saw, I felt, that the Gospel in Hindoosthaneé was as sweet as in any

other language; and that this language was as capable of conveying it as the Bengalee."

In September 1812, this young man was sent up the country to Coamalty to assist Mr. D'Cruz the Missionary there, who had been left alone in consequence of the lamented death of Mr. Mardon. His tour has been in populous districts, on the banks of the river Muhumundat between the city of Malda and the place called English Bazar. Several schools have been lately established in this district, for the important purpose of teaching the Heathen to read the Word of God in their own language; two of which, Bholahaut and Muhespoora, were opened in April 1812; and the others at English Bazar and Malda in May following. In the month of September, "many of the children," say the Missionaries, "can read the Scriptures fluently; and we earnestly pray, that the light which will thus be thrown into the minds of these poor children, who would otherwise have been left a prey to ignorance, may in time burst forth, and illuminate the dark places around them." Already the boys and girls are formed into classes, and monitors appointed over them by the Missionary of the station, Mr. D'Cruz; while the Native Preacher, Ram Premud, perambulates the country, sowing the good seed, examining the Schools, and reporting their condition.

Miscellanies.

CONTRIBUTIONS FOR THE RELIEF OF THE MISSIONS OF THE UNITED BRETHREN.

"In addition to the sum of 1500*l.* which we were permitted to announce in the last Number of this work, we mention with great gratitude the addition of further contributions to the amount of 500*l.*; and feel ourselves the more excited to praise the Lord for inclining so many well-wishers to his cause on earth to come to our assistance, as what we feared has really come to pass: for, by the almost total

ruin of the outward prosperity of the Brethren's Settlements on the Continent, their contributions have unavoidably fallen so short, that, at the close of 1812, the deficiency in the general account of the Missions had increased to 3973*l.* 14*s.* 2*d.* We therefore return to all and each of our generous benefactors the most cordial thanks for the very considerable relief afforded unto us. The effects of the devastations by the war continuing to be most severely felt, we humbly request a continuation of the help of such as regard the labour of the Brethren's Missionaries with favour.

" C. L. LATROBE, Secretary,

10, Nevil's Court, Fetter Lane:

" J. L. WOLLIN, Treasurer,

5, St. Andrew's Court, Holborn."

LETTER FROM REV. C. L. LATROBE TO THE REV. JOSIAH PRATT, SECRETARY TO THE CHURCH MISSIONARY SOCIETY.

" Rev. and Dear Sir—

" I am commissioned, through you, to express to the worthy Members of the Church Missionary Society the most cordial thanks of the Brethren's Society for the Furtherance of the Gospel, for the very generous donation of 200*l.* bestowed upon us, toward the support of the Missions of our church. To receive such a proof of brotherly love and kind participation from a Society, which, from its first institution, we have always looked up to with peculiar regard and affection, fills us with gratitude. We also consider it as a token of the unmerited favour of our God, that he has inclined the hearts of His servants and our fellow-labourers in the same important work, to take such share in our present embarrassments, and to step forward to prevent us from sinking under the pressure of the recent calamities which have befallen many of our Settlements on the Continent.

"The experience of His help and protection made to our Church, in her Missionary Concerns, for upward of eighty years, strengthens us in the humble belief, that it is his will that we should persevere in our endeavours to make his saving Name known among the heathen; and we are therefore not dismayed by present circumstances, but confidently trust that he will supply all our wants.

"We pray the Lord to lay his blessing upon your manifold and increasing exertions to send the Gospel to distant parts of the earth; to be with you, when you meet in consultation; to direct you, by his Spirit, to adopt such measures as are best calculated to promote the interests of his kingdom on earth; and to grant to all the Missionaries whom you employ that devotedness and fervency of spirit which, by His strength, may become the means of bringing many souls to the knowledge, of their Redeemer. And may we all unite in the same determination, *to know nothing among men save Jesus Christ, and him crucified*; for in the word of his cross alone, is the wisdom and the power of God revealed for man's salvation.

"With the sincerest esteem and gratitude,

"I remain ever, Rev. and Dear Sir,

"Your most obliged and most faithful

"Friend and Brother,

Nevil's Court, Fetter Lane, (Signed) "C. I. LATROBE."
Feb. 26th, 1814.

INTERNAL AND EXTERNAL REGULATIONS OF THE MISSIONS OF THE UNITED BRETHREN.

The Internal Regulations of the Missionary Settlements of the United Brethren are the same in every country. The Gospel is preached to all heathen to whom the Missionaries can gain access, and every one invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the pub-

lic testimony of the Gospel, the Missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they are called New People, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian Church by holy baptism, they are considered as Candidates for Baptism; and, after previous instruction, and a convenient time of probation, baptized. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the Holy Communion, they are first permitted to be once present as spectators, and then considered as Candidates for the Communion, and after some time become Communicants. Each of these divisions has separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions and precepts given in the Holy Scriptures for each state of life are inculcated. Each of the baptized and communicants comes at stated seasons to converse privately with the Missionaries; the men with the Missionary himself, and the women with his wife; by which a more perfect knowledge of the congregation is gained, and an opportunity given to the individuals to receive special advice.

As the Brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless, in large Missions, Assistants were

found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people from house to house, attend to the sick and infirm, &c. watch over order, endeavour to remove dissensions, and promote harmony among the flock. These Assistants meet the Missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. In some Missions the Assistants are also employed occasionally to address the congregation at their meetings on a week-day, and God has laid a special blessing upon their simple testimony. Other persons of good character and exemplary conversation are used as Servants in the chapel, and meet also in conference, to consult on subjects, belonging to outward order in the congregation. At stated times a Council is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

As to External Regulations, they cannot in all places be exactly uniform. Among free heathen, settlements, like those of the Brethren in Europe, are more easily made; but among slaves, this is not practicable. Yet every thing that tends to promote good order, and prevent harm, is every where inculcated, and the discipline of the Church uniformly administered. A free man or a slave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's Supper or the meetings of the baptized, or even in certain cases, from all fellowship with the congregation; for no situation prevalence of customs can sanction a pretext

for any kind of disobedience to the rule of Christ. Such are not re-admitted, until they have given satisfactory proofs of true repentance.

Schools are established in all the Brethren's Settlements among free heathen; as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. Though in the West India Islands this is not generally practicable, the children being not under the immediate controul of the parents; yet, by permission of some planters, a Sunday School has been begun with negro children in Antigua. For the use of the schools, spelling-books and a catechism, or summary of Christian Doctrine, are printed in the Greenland, Esquimaux, Delaware, Arawack, and Creol; hymn books in the Creol, Greenland, and Esquimaux Languages; and by the liberality of the British and Foreign Bible Society, the Gospel according to St. John was, in 1810, printed for the use of the Brethren's Missions in Labrador; and other integral parts of the Scripture will be added. A Harmony of the Four Evangelists, in use in the Brethren's Church, is also printed in the Greenland and Esquimaux Languages; and other parts of the Scriptures, translated into different heathen tongues, but yet only in MS., are in constant use.

In all the Brethren's Settlements the congregations meet daily, either in the morning or evening, for social worship; and on Sundays the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors, under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days: visiting the sick, or such who cannot attend them on Sundays, employing a great part of their time.

ACCOUNT OF THE SIKHS.

To the Editor of the Missionary Register.

Mr. Editor—

It occurred to me, when reading an account of the Sikhs, published in London by Colonel Malcolm, that a part of the information which his work conveys might be adapted to your Register. I have, accordingly, made a short sketch of it, and selected some extracts, which may together be sufficient for an outline of the history and character of this singular people. The work of Colonel Malcolm, however, contains much beside that is curious and valuable. The existing state of the Sikhs, their original separation from the Hindoos, and the success of their leaders in abolishing the caste, are worthy our notice: because from these circumstances we shall learn, that Hindoo Prejudices and Institutions MAY be overcome, that a large sect of converts from the doctrines of Brama, and who are even opposers of those doctrines, severed from India itself, does not excite any ferment amongst their neighbours; and that there is on that continent a power, which, although now weighed down by idolatry, may yet, when it is excited, raise the people of India into a wise, and free, and happy nation. It is the policy of Britain, as it is also her duty, to provide, in case any political revolution, like that of the Sikhs, should take place, that if a Christian Spirit cannot prevent the Hindoos from asserting what they may consider their natural rights, they may at least afterward feel, that they have owed to England the greatest of all debts, the introduction and diffusion of the Christian Religion.

Your obedient Servant,

H. H. L.

The Sikhs inhabit that part of India which borders on Persia. They occupy the Penjab, or country of the five branches of the Indus, the scene of the last campaign of Alexander the Great, and where the Mogul Emperors.

fixed the capital of their government. Their dominion extends from latitude 23. 40, to beyond 32 N. Their population it is not possible to ascertain; but they hold themselves able to send 100,000 horse soldiers into the field. Colonel Malcolm has given a Sketch of their *history*, their *customs*, and their *religion*. I will follow him briefly through these divisions.

A. THEIR HISTORY.

In 1469 was born Nahac Shah, a Hindoo, but made conspicuous neither by the power of his tribe nor the rank of his parents. His mind was rather enthusiastic than ambitious. He formed the design of bringing his countrymen from the idolatrous worship in which they were engaged, to a pure and reasonable religion. He did not introduce force as an instrument of conversion; but rather chose out the parts of the native worship which were the most pure, and grafted them into his own stock. His life was spent in missionary labours, in retirement, and in acts of beneficence. He did not pretend to work miracles; and he derided those who did, as deriving power from evil spirits. It was said by him, that a holy teacher needed no other defence than the purity of his doctrines. He did not establish his family in the power to which he attained, nor did he himself aim at more than a spiritual authority; and died in obscurity, leaving many disciples. During five successive reigns, or rather priesthoods, which followed that of Nahac, the converts to his doctrines gradually increased. They excited, however, no jealousy in the Mahometan Government.

About the year 1606, Argunmal, who was priest of the Sikhs, improved their Sacred Books, and first gave a form and union to the sect. He fell a victim to the revenge of the government. Under his son Har Govind, the Sikhs took up arms to revenge the death of their revered ruler; and, from that time, an irreconcilable hatred sprung up between the followers of Nahac and Mahomet.

In the government of Guru Govind, the grandson of Har Govind, the Sikhs took the form of a nation, and materially altered the fundamental doctrines of their religion. The object of Nahac had been to purify the religion of Brama, which he united with his own, and treated with the greatest respect. But Guru Govind broke all terms with the Hindoos. He abolished the caste, and made the equality of all men the basis of his doctrine. He required every individual to devote himself to arms; and always

to have about him steel in one shape or other. He gave the nation the name of *Sing* or *Lion*, a name of distinction assumed by the first military class of Hindoos. In a word, he changed the whole nation from a quiet inoffensive sect, into a daring and ambitious and formidable power.

Guru Govind was, after a long contest, overwhelmed by the arms of Aurungzeb, and the Sikhs obliged to fly to the mountains for safety. From this time an unceasing war was declared between the two people. The Mahometans offered a reward for the head of every Sikh; and, on the other hand, when a favourable opportunity offered, the Sikhs rushed from their retreats, and laid waste the finest provinces of the Mahometans.

The weak state to which the Empire of Hindostan was reduced after the death of Nadir Shah, which happened in the year 1747, afforded an advantageous occasion to the Sikhs to return to their former possessions, and to add new provinces to their government; and this they did, notwithstanding the united power of the Affghans and Mahrattas was opposed to them. Their governors were limited by a prophecy of Nahac to ten, of whom Guru Govind was the last.

Of late the nation has been at peace; and, being governed by a number of petty princes, it is now reduced to great political weakness. If, however, at any future time their old principles of action, ambition and religious zeal, should resume their power, or a new principle of Christianity and a love of social order, be introduced among them, they have, especially from their local situation, the power of becoming most useful friends or most formidable enemies to the English Government of Hindostan.

3. THEIR CUSTOMS.

Their government is, in theory, a Theocracy. The General Council, which meets on public emergencies, is thought to be actuated by the immediate inspiration of the Deity. A class of devotees, called *Acáli*, who are the priests of the nation, have, by their boldness and union, aided by the superstition of the people, acquired a great ascendancy in the government. These men summon the General Council.

The ceremony of meeting, on these occasions, is worthy of notice. When the chiefs are collected, they first bow down their heads to the Sacred Books which are placed

before them, and utter an exclamation in honour of their nation. At this meeting all animosities and private feelings are supposed to vanish. A great quantity of cakes are placed before these writings, covered with a cloth. The Acáli then pray aloud; and, after desiring the Council to be seated, they, in observance of a command of Nahac, "to eat, and give to others to eat," distribute the cakes among all classes of people. Other ceremonies, tending to promote religious zeal and patriotic feeling, are entered on before they consider the business for which they are convened.

There is no instance of a Mahometan or Hindoo obtaining any high post among this people: the Mahometans, indeed, are universally oppressed by them. Justice is administered among them, for the most part, by the arbitration of the heads of each village: in causes of little moment, the assent of the party convicted to the sentence is required; in the more important causes, the execution is performed by the person seeking justice. They have no fixed or written code of law. The state of morals amongst them, with respect to women, is very low. There is scarcely a crime which they do not commit in an open manner. The education of the Sikhs makes them hardy, and tends to promote the restlessness and enterprize which their religion has generated. Their dress and manner of living are characterised by simplicity.

3. THEIR RELIGION.

They admit no images. Their worship is simple and spiritual. Mr. Wilkins, when travelling, visited one of their places of worship. When he asked permission to enter, he was told that it was open to all mankind; but he was desired, in token of respect, to take off his shoes. He was then conducted to a carpet, and seated in the midst of the assembly. In the front, on each of six or seven low desks, was placed a book. In the chancel was an altar covered with a gold cloth, upon which was laid a sword covered by a round black shield. On a desk near the altar was placed a large book. Notice was presently given, that it was noon, the hour for Divine Service. The large book and the desk were then, with some ceremony, brought from the altar and placed at the opposite side of the hall. An old man, with a reverend silver beard, kneeling before the desk (attended by a person with a drum and two or three others with cymbals) opened the book, and chanted to the tune given them. At the con-

clusion of every verse, the congregation joined in a response, with countenances exhibiting great marks of joy. It was a hymn in praise of the Deity. A young man next stood forward; and pronounced with a loud voice and distinct accent, a kind of Litany, in which, at certain periods, all the people joined in a general response of "Wa Gooroo." They prayed against temptation, for grace to do good, for the general good of mankind, and for a particular blessing on the Sikhs. A short benediction from the old man, and an invitation to a friendly feast, terminated the ceremony.

The creed of the Sikhs, says Colonel Malcolm, is pure Deism, mixed with the absurdities of Hindooism and the fables of Mahometanism; for Nahac professed a desire to *reform*, not to *destroy*, the religion of his country. Guru Govind, although he attached much of the mythology of the Hindoos to his creed, yet at once abolished the foundation of Hindooism among his followers, by declaring them *all equal*, by allowing them to *eat the flesh of all animals* except cows, and by declaring the *general devotion* of the nation to arms.

Among the doctrines of the Sikh Religion, as declared in their sacred books, the first is that of general depravity. They say that oppression and wickedness had been generated, and had extended themselves universally, and that the Mahometan and Hindoo Religions, as they now exist, were but a spawn from the corruptions of mankind, and completed the vice and folly of the world; and that, at this period of general depravity, God, in mercy, sent Nahac for the work of reformation. He told his followers, that the faith of both the Mahometans and Hindoos was erroneous, and could not be acceptable at the throne of God; "for the faded tinge of scarlet that has been soiled by water will never return. The way of Satan now prevails in the universe."

Nahac taught the Omnipresence of God; and that he dwells not more particularly in one place than another: for, when reproached once by the Mahometans for lying with his feet toward the house of God, "Turn then," said he, "if you can, where the house of God is not."

Speaking of Mahomet he says, that "he was sent by God into the world to do good and to disseminate the knowledge of one God by means of the Koran; but he acted upon the principle of free-will, which all human

beings exercise, and he introduced oppression and cruelty and the slaughter of cows, for which he died.

Of the nature of his own doctrine, he said : " I am sent from Heaven to publish unto mankind a book, which shall be the means of reducing all the names given to God to one name, which is God. I am sent to reconcile the jarring faith of the Hindoos and Moslems, and to implore them to read the Scriptures of each other. But reading is useless without obedience to the doctrine which is taught; for God has said, that no man shall be saved except he has performed good works. The Almighty will not ask to what tribe or persuasion any man belongs. He will only ask ' What has he done ? ' He alone is a true Hindoo whose heart is just; and he alone is a true Mahometan whose life is pure."

The charge which Nahac is said to have received from the Deity admonishes him to teach his followers three things :—1. To worship the name of God ; 2. Charity ; 3. Ablution ; that they must not abandon the world, nor do ill to any being, for into every being the breath of God is infused. He himself was directed to put on armour that will harm no one ; that his coat of mail was to be that of understanding ; that he was to convert his enemies into friends ; that he was to fight with valour, but with no other weapon than the Word of God.

Such are the leading doctrines of their religion. The purity and sublimity of them may justly be a subject of wonder ; for if Nahac did not draw them from the Holy Scriptures, he has exceeded by far the wisest of the heathen, in elevation of thought and of morals : but if he had recourse to Sacred Writ, or selected these sentiments from the polluted pages of the Koran, it is still wonderful that he has selected so well.

How far it may be expedient to establish a Mission in the country of the Sikhs, must depend on a more accurate investigation than has at present been made into the character of the people, and the toleration of their government. The Bible, however, might be translated for them, and they will generally have the ability to read it ; and although the difficulties would doubtless be great of overturning a

faith established in the judgment and policy of the people; yet, by the blessing of God, the new feelings and new opinions, the knowledge and the independence which have been introduced among them, may work WITH, as well as AGAINST, the reception of Christianity.

I should be glad, in continuation of this subject, that some of your readers would be good enough to take up the general question: What are the leadings of Providence with respect to the establishment of Missions in a country; and whether the peculiar circumstances of the Sikhs do call for any disposable exertion which might occur?

H. H. L.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

<i>Blandevale Church, near Brecon: Collection by</i>			
Rev. T. Price	£. 3	14	0
William Lewis, Esq. <i>Stanford Hill</i>	10	10	0
<i>Randwick Church, near Stroudwater: Collection by</i>			
by Rev. S. C. E. Neville, B. A.	8	8	6
<i>By Miss C. M. Nicolls and Friends, Lymington:</i>			
First Half Year	8	19	0
Thomas Cobbold, Esq. <i>Red Lion Street, Clerkenwell</i> ..	21	0	0
William Rashleigh, Esq. <i>M. P. Sackville Street (Annual)</i> ..	5	5	0
Cork Missionary Society: First Benefaction	50	0	0
CLEWER ASSOCIATION: by Rev. Charles Jervis,			
M. A.: Third Quarter:			
Monthly Collections	7	17	6
Miss Ward's Young Ladies'	0	17	0
Children at Clewer Charity School ..	0	8	9½
	9	3	3½
<i>Twonbridge Church, Wilts: Collections by Rev. T. T.</i>			
Biddulph, M. A.	28	0	0
KETTERING ASSOCIATION: by Rev. George Bagg:			
First Contribution	19	7	4
Henry Topham, Esq. <i>John Street, Bedford Row</i>	5	0	0
<i>Girls of Sunday School, Sutton, Surrey: First Half</i>			
Year	1	2	0
KENDAL ASSOCIATION: Third Quarter	15	0	11
<i>By Rev. Richard Johnson, St. Antholin's: Fourth</i>			
Quarter	7	4	9
MATLOCK ASSOCIATION: by Rev. P. Gell 6:0 0			
Sunday School Children, by ditto ..	3	10	0
	9	10	0
LEICESTER AND LEICESTERSHIRE ASSOCIATION:			
Second Contribution	140	0	0

BRISTOL ASSOCIATION: Fifth Contribution: (making £300*l.* in all) £.300 0 0

Contributions to the School Fund.

Where the contributions have been given for the purpose of maintaining and educating any of the children liberated from Smuggling Slave Vessels, there the names to be given to the children are mentioned: in other cases, the contributions go to the general purposes of the Fund, which is the establishment and support of Schools among the Heathen, and in the Foreign Possessions of the British Crown.

Some of the following sums have been mentioned before; but they are repeated, that the various Contributions received on this account since the establishment of the separate School Fund may appear together.

John Joseph Gurney, Esq. Norwich.....	£.25	0	0
Friend at Norwich	25	0	0
Committee for conducting the Youth's Magazine; for Robert Raikes, John Campbell, William Marriott, and William Brodie Gurney	40	0	0
Mr. F. Chassereau, Kemsey; for Francis Chassereau	5	5	0
Mr. Richard Neal, Kettering; for William Neal	10	0	0
Thomas Thompson, Esq. Colebrook Row; for Thomas Thompson and Elizabeth Thompson	10	0	0
Thomas Thompson, Esq. Colebrook Row	10	10	0
Miss Pinckney, Colebrook Terrace; for George Pinckney (Annual)	5	0	0
" Llewellyn of Wales," for David Llewellyn, Morgan Llewellyn, Owen Llewellyn, and Evan Llewellyn	40	0	0
John M'Dougale, Esq. Berwick; for Jane M'Dougale	10	10	0
Miss Rhodes, Leeds; for Mary Rhodes	10	0	0
Mrs. A. B. Johnson, Reading; for Anna Benigna Johnson (Annual)	5	0	0
Society at Clifton, through the Bristol Branch Association; for Christmas Ransom, John Chris- tian, and Anne Christian (Annual)	15	0	0
Donation from the said Society	15	0	0
Boys at St. James's Sunday School, Bristol	1	1	2
Girls at the Parochial School, Clifton	0	13	8
Young Gentlemen at Rev. Mr. Cockin's Academy, Keynsham	0	6	0
Friend, by Rev. William Day, M. A. Bristol; for Esther Merrett	5	0	0
A. Fouke, Esq. for Thomas Tregenna Biddulph (Annual)	5	0	0

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No. 2.
Vol. II.

Biography.

DEATH OF THE REV. DR. C. S. JOHN,

LATE SENIOR OF THE ROYAL DANISH MISSION AT TRAM-
QUERAR.

OUR readers will learn, with regret, the decease of this excellent man. The Committee of the Church Missionary Society were apprised of this afflicting event by a letter addressed to the Secretary, by the Rev. T. T. Thomason, dated Calcutta, October 9th, 1813, of which the following is an extract.

The venerable Dr. John is removed to his rest! He died of a paralytic affection, after an illness of a few hours. Feeble as he was, his very presence among us, in his arm-chair, was of inestimable value. His prayers for the prosperity of Zion were unceasing; his influence, though old and blind, very great: he was a centre of union to the Missionaries on the Coast; their patron, their example, and their friend. Alas for the Lamul Schools! I scarcely know how they will be conducted. Yet I hope to have some cheering accounts to send you by the next fleet.

The death of this good man will lead our readers to recur, with pleasure, to those records of his ability and zeal which we printed in our First Volume; and the members of the Church Missionary Society will congratulate themselves that its funds were judiciously and seasonably applied (as they have learnt

from Mr. Thomason's letter to the Secretary, printed in our First Volume, pp. 298, 299) to the relief of his increasing anxieties, by assuring to him a steady support for his schools. The joyful Christmas which Mr. Thomason expected the venerable man to keep, surrounded by his Tamul Christians, in consequence of the unexpected grant from the Society's funds of one hundred rupees per month for the support of his schools, was his last celebration of that sacred festival. He died in the following year, but passed the closing months of his life in applying to the best purpose the charity of the Society, by the extension of his schools. Should it please God to give a safe passage to the Society's Missionaries, the Rev. Messrs. Schnarré and Rhenius, they will arrive most seasonably to the support and furtherance of those designs which have now lost their principal friend. They will enter into Dr. John's labours; and extend his plans to other parts, as the Society may be enabled, by the state of its funds, to encourage them.

The substance of the following account appeared in the Calcutta Gazette.

On the 1st of September, in the sixty-sixth year of his age, died the Rev. Dr. C. S. John, Senior of the Royal Danish Mission at Tranquebar, where he had fulfilled a long and laborious ministry, with great acceptance, among his own countrymen and the surrounding natives. By these—Christian and Heathen—his loss will be felt and bewailed deeply and extensively, beyond that of perhaps any former Europeans in India, with the exception, it may be, of the late excellent Swartz and Gerické. Scarcely less known among them than Swartz himself, he was every where equally beloved. His heart, it may be truly said, was wholly devoted to them; his mind continually engaged in forming plans for their benefit; and all his powers occupied in doing them good. The Father of the Mission, in the fullest and best sense of the term, and as such revered by all the native Christian

Congregations, he possessed, in a scarcely less degree, the confidence and esteem of the Heathen, as the common friend of them all.

But the object which, above all others, occupied his attention, was the education of the Native Children. To this he had applied himself from the beginning with great success; and, feeling more and more sensibly, with his advancing years, its great importance, as a means of effecting a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest castes, of the system of Education invariably pursued by the Mission Schools; he had matured and drawn up a plan for the establishing of Native Free Schools throughout the country, to be open to children of every caste and religion, which he was preparing to submit to the different Governments in India. Dr. John was no Theorist: his plan was the result of many years' study, of the freest communication with natives of every rank, and of actual experience in six schools, established and long supported at his own expense, in which even Braminy Children take their places, and learn the same lessons as any other children. On this, as an approved means of doing the greatest possible moral good, of imparting the greatest possible benefit to the Natives, his heart was particularly bent through the last closing years of his valuable life. It was the matter of experiment from day to day; with still accumulating proofs of its practicability, and its desirableness to persons of all castes: it was the subject of his correspondence with his friends, and it drew forth his most fervent prayers to God. His schools, increased lately by the liberality of the Church Missionary Society through its friends in Calcutta, remain; and may they remain with increasing prosperity—monuments of the wisdom and piety of their excellent founder, the guide and encouragement of the benevolent who wish well to India, and the blessing of long succeeding generations!

Dr. John was a man of a liberal and highly cultivated mind, rich in human learning and acquirements, and full of the word and grace of God—of a disposition most affectionate, and abounding in good will to all men—and of unwearied industry and activity. For some years previous to his lamented death, he was nearly blind. Yet still he maintained, through an amanuensis, an extensive

correspondence throughout India and Ceylon; and continued his ministerial duties to the last, in preaching, superintending the schools, and directing the general concerns of the Mission. In short, in the simple language of his afflicted surviving colleague, "In him the world has lost in every respect an active and much industrious man, and Christianity a faithful servant, having devoted himself forty-four years to the Mission."—"The memory of the just, of Swartz, and of Gerické, and of John, shall live."—May it so do, particularly in the minds of their surviving colleagues and successors, and of all who give themselves to the service of God in India! May these all "so follow their good examples, that, with them," and with multitudes redeemed through their ministry, they may rejoice together in the resurrection of the just!

Home Proceedings.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FROM the Report of the Society for 1813, which has just appeared, we extract the following particulars. They cannot fail to gratify all who wish well to our venerable Church, and rejoice in the increasing exertions of her members.

Abstract of Receipts.

Benefactions and Legacies	5,718	1	8
Annual Subscriptions	4,610	8	6
Dividends of various funds	5,185	14	4
	<hr/>		
	L. 15,514	4	6

This sum appears, from the Society's account, to be the amount of receipts during the year.

Abstract of Expenditure.

Of the above sum there has been expended in Salaries and Gratuities to the Missionaries in the East Indies, 1,985*l.* 6*s.* 1*d.* The other principal article of expenditure is books.

The distribution of the Holy Scriptures, the Book of Common Prayer, and other books, whether in the English or in other Languages, continues to increase yearly, and rapidly; being the natural effect of the great increase of capital annually devoted to religious purposes, and especially through the instrumentality of Parochial and District Collections.

The statement of the number of books issued from April 9, 1812, to April 8, 1813, is as follows:

To the Members.

Bibles	19,880
New Testaments and Psalters . . .	43,671
Common Prayers	45,730
Other bound Books	41,913
Small Tracts, half-bound, or stitched .	426,713
The Members' charge on the above being 13,824 <i>l.</i> 2 <i>s.</i> 8 <i>d.</i>	
The portion defrayed by the Society, 8,791 <i>l.</i> 13 <i>s.</i> 8 <i>d.</i>	

Other packets, within the same interval, issued gratuitously, and charged to the account of stores, consist of

Bibles	2,113
New Testaments and Psalters . . .	7,082
Common Prayers	2,931
Other bound Books	616
Small Tracts, half-bound, &c. . . ,	4,083

The whole number issued therefore is, of

Bibles	21,993
New Testaments and Psalters . . .	50,753
Common Prayers	48,661
Other bound Books	42,529
Small Tracts, half-bound, &c. . .	431,546

Grand Total 595,482

Beside the above, 151,720 copies of books and

papers, about one third of which are "Directions for the Devout Use of the Common Prayer," have been printed by order of the Society, and are distributed gratuitously.

The following books have likewise been issued by the Society, during the above period, for the service of the Royal Navy, at an expense of 1,586*l.* 11*s.* 2*d.*

Bibles.....	1,916
Testaments and Psalters	6,975
Common Prayers	2,800
Other bound Books	742
Small Tracts	4,033

16,466

Toward which expense the Lords Commissioners of the Admiralty ordered the payment of 1500*l.*

Diocesan and District Committees.

The General Board finds continually increasing cause to be satisfied of the great importance of the labours and the prosperity of this department of the Institution.

The establishment of these Committees was first recommended in the year 1810; in the hope that they might be instrumental to the increase of the influence of this Society, the extension of its usefulness, and the promotion of the union and co-operation of the Clergy, and other friends of the Church, throughout the kingdom, with its several designs.

The number of subscribing Members, which in the Report of the year 1810 was stated as 3,560, is now 7,689, a very considerable part of which accession has, beyond doubt, been procured through the exertions of these Committees. In this enlargement of the number of Members of the Society, it is plain, the best groundwork is laid for the extension of the knowledge of it, and for the augmentation both of its means and usefulness. The interests of religion and charity are correspondently promoted, both by what they bring to the Society, and what they receive from it.

In regard to the Missionary Department of our pro-

ceedings, it may reasonably be expected that many friends and benefactors will successively be raised up, in different corners of the land, according as the call for exertion, and the importance of the Society's concern herein, become more widely known.

But especially with a view to the other two grand subdivisions of the Society's labours, the establishment and good government of Schools for the indigent and labouring classes of the community, and the enlarged and general circulation of such Books and Tracts as the Society have provided for the support and promotion of true religion and good morals,—the benefits to be derived through the superintendence and co-operation of the Diocesan and District Committees cannot be too highly estimated. The General Board is only anxious that these great objects may continue to be prosecuted by them, through successive generations, with the same wise and charitable zeal with which they have begun.

To this end, the Diocesan and District Committees will suffer themselves to be reminded, that the best expedient to secure a supply, at once effectual and permanent, of the Holy Scriptures, the Book of Common Prayer, and the Society's other books and tracts, must be an annual or periodical collection made, especially through the exertions of the Parochial Clergy, wherever the circumstances of the place hold out any prospect of success.

The Diocese of Bangor has exhibited an excellent example of the manner in which a whole diocese may be completely organised, at one effort. A Meeting was holden at Bangor (Dec. 29, 1812), at which the Lord Bishop presided; and at that meeting resolutions were passed, by which the Diocesan Society was established there, and eight other District Committees, at Conway, Caernarvon, Pwllheli, Beaumaris, and other principal places in that diocese; from which arrangement the most beneficial effects have already been experienced.

Easy Admission of Clergymen into the Society.

The Lord Bishop of Chester having stated to the Board his persuasion that many most respectable Curates, unbeneficed Clergymen, and Clergymen with small benefices, were prevented from becoming Members, in consequence of a benefaction of one guinea being required

at admission, in addition to a portion in advance of the first annual subscription; and having also declared it to be his decided opinion, that the abolition of the benefaction at admission, in certain cases and under limitations, would tend greatly to increase the number of subscribing Members, as well as to secure the co-operation of many zealous friends of the Established Church, in all parts of the kingdom; the Society, willing to avail itself of the assistance and co-operation of the Parochial Clergy, generally, determined to admit all Parochial Clergymen with small incomes, without the payment of any benefaction at admission, on claiming the benefit of this rule.

The Clergy are now, therefore, admissible into this Society,—either, like other Members, *with* a benefaction at admission and an annual subscription; with an annual subscription only; or, thirdly, under the denomination of Corresponding Members, *without* either benefaction or annual subscription. The Society thus throws open its doors to them as widely as possible; and has done every thing within the reach of its ability, to effect that every Clergyman in the kingdom should, in one capacity or other, seek admission to a participation in its well-intended labours.

Education and Schools.

The public cannot but have contemplated with sentiments of cordial satisfaction, the rapid and solid progress which has been made recently, and is now making continually, in the erection and establishment of schools, in all parts of the kingdom, for the education of children of the lower orders of the community, under the most salutary regulations, both as respects the mechanical system of instruction, and the provision made for inculcating the soundest principles in faith and practice; especially through the agency of the National Society in London for the Education of the Poor in the Principles of the Established Church, and of the several Diocesan and other Institutions associated therewith.

By far the greatest portion of these new schools, like the several other establishments for similar purposes, heretofore existing, are supplied with books through the channel of this Society.

In the course of the year, the General Board has been

invited to the consideration of the fitness and necessity of making more widely known the extensive services which have been from its institution constantly afforded by the Society, in this essential department of Christian Edification.

The General Board is desirous to obtain Reports as extensively as possible, for the purpose of giving an abstract from them in the future annual accounts of this Society: and therefore earnestly recommends to all Committees to transmit to the office in London, one month before Christmas, an abstract, yearly, of such returns as they may be able to procure. By these means it will be seen what is done in this department by the Members of the Society in all parts of the kingdom; and the Reports of successive years will supply a very satisfactory criterion of the relative progress or decline of this most interesting branch of National and Christian Economy.

Schools in the East Indies.

The attention of the Society has been called to the subject of Education in Foreign Parts, by the Memorial on Indian Civilization, by Dr. John; and, on the recommendation of the East-India Mission Committee, a gratuity of 50l. has been voted in aid of the schools of that lamented Missionary. Should any benevolent individuals be disposed further to assist this undertaking, their benefactions will be received, and carefully appropriated to the account of this special object.

The Board recommend this matter to the special attention of their Missionaries, Members, and Friends in that part of the world, as highly deserving of their regard; and hereby profess their readiness to co-operate in any undertaking which may be set on foot, under proper regulations, in furtherance of so desirable an end.

Religious Tracts.

While these measures, tending to the increased circulation of the Society's existing stores, have occupied a portion of their attention, the General Board have not been indifferent to the duty of procuring fresh supplies, applicable to present emergencies; nor to the means of giving greater degrees of perfection to the collection of Treatises already provided in almost all the several departments belonging to Christian Faith and Morals.

With these intents, a Committee has been appointed, to which all Tracts upon the Society's List are to be referred, before they are reprinted; and who shall report to the General Board their judgment respecting the expediency of reprinting such Tracts, successively; and shall recommend such corrections, additions, or other alterations, as may appear to them to be requisite. From the labours and researches of this Committee, it is hoped, that the result will be, that deficiencies, where such exist, with regard to the materials proper to be holden forth by this Society, will be supplied; redundancies, in some cases, curtailed; and, upon the whole, one or more volumes of Tracts, old or new, be provided, of the best which the whole range of English Literature can furnish, on every topic, connected with the avowed object of this Society, the promotion of Christian Knowledge.

Family Bible.

A very considerable portion of attention has been directed, through a great part of the year, to the very important object of providing the Members of our Church with the means of perusing the Holy Scriptures with greater edification and comfort; and of preserving them stedfast in the profession of a pure and uncorrupted faith, by the publication, at an easy rate, of a Family Bible, accompanied by notes explanatory and practical, in all points of doctrine and discipline, to be selected from approved writers of the Church of England. It will best satisfy the aim of the General Board in instituting this undertaking, the more the comment shall approach to the spirit of the Divine Original; and the more it shall be found, like that, to be *profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

The Report of the state of the Society's Missions in India will be given in a future Number.

Bentinck Chapel District Committee.

We have much satisfaction in reporting, that the Rev. Basil Woodd, since his return from pleading the cause of the Church Missionary Society in the North of England, has formed a District Committee

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in aid of the Society for Promoting Christian Knowledge.

Of this Committee, Sir William Pepperrell, Bart. is the President; the Rev. Basil Woodd, Treasurer; and the Rev. Joshua Mann, Secretary. It consists of twenty Subscribers to the Parent Institution, which, with eighty other Subscribers of smaller amounts, including a collection at the Chapel on the 12th of December, has produced the sum of 122*l.* 6*s.* 6*d.*

Since this period, 380 Common Prayer Books, besides Bibles, Testaments, and Religious Tracts of the Society, have been distributed to the poor who attend Divine Service at Bentinck Chapel. The earnest desire and thankfulness, with which they have received the Common Prayer Book, and which, in several instances, has been sold at a reduced price, has been highly gratifying to the Ministers of the Chapel, and has been attended with a very perceptible improvement in the devotional solemnity of the congregation.

In the course of the last twenty years, principally through the medium of this Society, there have been distributed in the district of Bentinck Chapel, 1,481 Bibles; 587 Testaments; 982 Common Prayer Books; 348 Psalters; 1,100 Rev. Wm. Burkitt's Help and Guide to Christian Families, besides many hundreds of the smaller Tracts of the Society.

The Parent Institution having proposed that every Clergyman, who makes a collection in his parish, should be entitled to receive two thirds of the amount in Bibles, Testaments, Common Prayer Books, and other books or tracts of the Society, free of any additional expense, has thus placed it in the power of every Clergyman, who

stands at the head of his parish; in that situation in which the providence of the Great Head of the Church has placed him, to supply the wants of his parishioners, to promote the spiritual welfare of his pastoral charge, the true interest of the United Church, and the glory of God.

Reference to this truly pious and charitable arrangement was made in page 387 of our Register for November last; and such Clergymen as, in their zeal to promote parochial edification, are desirous of availing themselves of this proposal, will find ample satisfaction by referring to the Annual Reports of the Society.

CHURCH MISSIONARY SOCIETY.

The First Anniversary of the Bristol Association

Was held the last week in March. Sermons were preached, and Collections made, as follows :

St. James's Church: Tuesday Evening, March 22; by the Rev. Josiah Pratt, B. D., Secretary of the Society; from 3 John 5—8 . . .	L. 100 0 0
St. Werburgh's Church: Wednesday Morning; by the Rev. Charles James Hoare, M. A., Vicar of Blandford, Dorset; from Matthew xxvii. 20	68 0 0
St. Philip's Church: Wednesday Evening; by the Rev. Daniel Wilson, M. A., Minister of St. John's Chapel, Bedford Row, London; from Isaiah xlii. 1—4	75 0 0
St. Mary Redcliff Church: Friday Morning; by the Rev. Melville Horne, Minister of Marazion, Cornwall; from Gal. ii. 20	138 0 0
St. Mary Port Church: Friday Evening; by the Rev. Edward Edwards, M. A., Lecturer of Lynn, Norfolk; from 1 Chr. xxix. 16, 17 . . .	48 0 0
St. Martin Church: Sunday Morning; by the Hon.	

and Rev. Gerard Thomas Noel, M. A., Rec-
tor of Rainham, Kent; from 1 Kings
xviii. 26 L.100 0 0

Dowry Chapel, Hotwells: Sunday Morning; by
the Rev. Melville Horne; from Gal. iv. 18 68 0 0

Temple Church: Sunday Evening; by the Hon.
and Rev. G. T. Noel; from 1 Kings xviii. 26 38 0 0

Bedminster Church: Sunday Evening; by the
Rev. M. Horne; from Isaiah lii. 7 17 0 0

On Thursday, March 24th, the Annual Meeting was held at the Guildhall; Thomas Daniel, Esq., Treasurer of the Association, in the chair; when a Report was read of the proceedings of the Association for the year: after which, the Secretary of the Parent Society communicated the especial thanks of its Committee, for the very liberal aid of 2,300*l.* rendered to the funds by the Association in its first year; and gave a detail of the Society's transactions, and of its increasing support and prospects of usefulness. The Clergymen who preached, with others resident in and near Bristol, assisted at the Meeting. The attendance was very numerous, and highly respectable; and the proceedings marked with seriousness and animated eloquence. Between forty and fifty Clergymen were present. The sum of 78*l.* was received at the doors, which, with the Collections, and some Donations and new Subscriptions, carried the amount of Contributions at this Anniversary to nearly EIGHT HUNDRED POUNDS!

This noble Association gives the fullest promise of exciting and increasing throughout the West of England a steady interest among Churchmen, in the designs and success of the Church Missionary Society. The zeal fostered among the able, eloquent, and liberal friends of the Institution in and round Bristol, is communicating itself to other places.

The Bristol Branch Church Missionary Association Has surpassed, in its exertions and success, the warmest expectations of its friends. The establishment of this Association among the younger members and friends of the Society, and their well-organised division of the city into districts, were noticed at p. 192 of our First Volume. The Annual Meeting was held on the 24th February, at the Merchant Taylors' Hall, the Rev. T. T. Biddulph, M. A., taking the Chair. It has rendered most efficient support to the funds of the Bristol Association, the sum of 459*l.* 2*s.* 6*d.* having been paid by it into the hands of the Treasurer.

But it is not merely, or perhaps principally, for this very liberal augmentation of the Society's resources, that it should feel grateful to the Association: the information on Missionary Subjects diffused through the middle and labouring classes of the community, and the young of both sexes, by the assiduous visits of the Committee, and the wide circulation of its well-adapted Report; the interest excited by these means in the conversion of the Heathen; the religious benefit derived from these exertions to all the parties concerned—these advantages render the efforts of the Branch Association of incalculable importance. Nor will it be doing to these efforts any thing more than justice, to attribute to them a considerable share of that animated zeal which crowded the Churches and the Guildhall, and led to such ample contributions, at the Anniversary of the Parent Association.

The success (says the Report), which has hitherto attended the exertions of this Association evinces, that an interest in the forlorn state of the heathen world, and

a desire to send the knowledge of Christ crucified among them, are felt by the bulk of the people. The reception which your Committee have met with among the poor in general, many of whom, while they freely gave their valuable mite, regretted their inability to subscribe more largely, has frequently alleviated their labours and renewed their vigour in the glorious cause in which they have engaged.

*The First Anniversary of the Southwark Church
Missionary Association*

Was held at the Spiritual Court, St. Saviour's Church, on Monday Evening, the 18th of April, Henry Thornton, Esq. M. P. for Southwark and President of the Association, in the Chair. An interesting Report was read by the Rev. David Rueff, one of the Secretaries; after which the Rev. Josiah Pratt, Secretary of the Parent Institution, enlarged on the proceedings and plans of the Society, and expressed to the Meeting the hearty thanks of the Committee for the liberal sum of 352*l.* 1*l.* 1*d.* paid to him on behalf of the Society within the few months which had elapsed since the establishment of the Association. The Rev. Dr. Myddelton, the Rev. William Jowett, the Rev. Daniel Wilson, the Rev. William Mann, the Rev. John Wilcox, the Rev. John Sheppard, the Rev. John Carter, the Rev. John Neal Lake, John Poynder, Esq., Edward Norton Thornton, Esq., and other gentlemen, took part in the business of the evening; and confirmed and animated, by their impressive remarks, the zeal of the members. The Chairman, and other speakers, forcibly appealed to the Meeting on the peculiar call for gratitude and increased exertions which should be heard in the extraordinary circumstances of the last few weeks; and the manner in which these appeals were received may furnish, it is hoped, a pledge that the British People will answer to the call.

A Southwark Ladies' Association

Has been formed in aid of the Institution. Mrs. HENRY THORNTON is *Patroness*; Miss Pinhorn, *Treasurer*; and Mrs. Slade, Mrs. Beales, and Miss Wardale, *Secretaries*. Great benefits, in every respect, may be expected to result to the Society from the ability and zeal with which this Association of Ladies in the greatest of all causes has begun its operations.

The following Address, the production of a female pen, does much honour to the ability of the writer; and, for the spirit, animation, and missionary feeling which it breathes throughout, is worthy of extensive circulation. With the Code of Rules which follows, it may serve both as an incitement and a direction to other female friends of the Society to follow the beneficent example here set them.

AN ADDRESS FROM THE LADIES OF THE SOUTHWARK CHURCH MISSIONARY ASSOCIATION.

When the exalted type of our great Emanuel was preparing materials for the erection of a temple to the honour of his God, and, with beneficence that receives increase of enjoyment from participation, called upon his people to take a share with him in the honourable and delightful work; they gladly heard the call; they offered willingly to the Lord; they rejoiced in their offering; and adored the grace that had imparted the ability and the will.

In them we have an animating example. Great indeed was their privilege to bear part in the erection of a temple, in which God would manifest his presence and communicate his blessing: but how much greater is the privilege to which Christians are invited—the privilege of enlarging their Redeemer's kingdom, and of building up that spiritual temple, whose chief corner-stone is laid on a sure foundation, the Rock of Everlasting Truth!

To a participation in this glorious work our Lord invites his people, when he makes them the instruments

of sending his Gospel to distant lands; and such is the honoured employ to which our venerable Church now calls her members, when she addresses them through the Church Missionary Society.

Nor does she call in vain. Subjects of the Prince of Peace have stepped forth: already they court the honour of being his heralds to the benighted nations; while Christian Opulence contributes liberally in aid of their great designs. With the one and the other we rejoice; and pray that they may abound more and more.

But the poor in this world's goods are sometimes rich in faith: they glow with holy zeal to evince their loyalty and their love to Him *who became poor that they might be rich*; and would present, if but as the widow's mite, a freewill offering to their God.

To collect these humble tributes of gratitude would require more time than can be afforded by those to whom we look for provision and support. On the female, therefore, seems to devolve the gratifying task of enabling the poor but pious inhabitant of the cottage, and other humble spheres of life, to bear a share—not less acceptable for being small—in the divine, the glorious work of sending the light of truth to the distant corners of the earth.

Deeply impressed with this conviction, the Ladies of Southwark have formed themselves into an Association, for the purpose of collecting Weekly and Monthly Contributions, in aid of the funds of the Southwark Church Missionary Association; and, in this Address, they presume to request the female members of their Church to countenance, by participation, their intended work, which, if at all a labour, will, they are confident, be deemed a work and labour of love.

They particularly request a due consideration of the principal design with which this Association has been formed; which is, to devote a portion of their time and influence, not only in pleading the cause of the Church Missionary Society among their families and the poor; but, also, in collecting weekly or monthly the sums which can only thus be spared.

The Ladies, who circulate this Address, do not feel it necessary to enter into a detail of the various and urgent wants of the millions who are involved in the darkness of heathen ignorance and superstition; for such infor-

mation they refer to the Reports of the Church Missionary Society, and to the Missionary Register. One picture of misery, however, which appeals to their own sex, they venture to exhibit.

Of that sex it is the permitted and most honourable characteristic, to commiserate with suffering humanity. Never can this grace be more nobly displayed than it is by contributing to the mission of a servant of Christ to those who *sit in darkness and the shadow of death*. Let the anxiously fond mother, who trembles lest her tender offspring should, by a wise but inscrutable Providence, be deprived of either of the guardians of their early years, for a moment endeavour to realize the poignant anguish which must rend the breast of that mother, who, in the decease of her children's best support, hears the summons for her to forsake them, at a time, too, when they most need her fostering care; and to immolate herself, on her husband's funeral pile!—The affecting representation excites our sympathy: let it stimulate our exertions.

Nor, while it interests the feelings of your parents, ought it less powerfully to excite yours, ye favoured young persons, who bask in the sunshine of parental tenderness. Think what would be your anguish, if your parents were, almost by one stroke, thus torne from you; and be hence induced, by extending the hand of charity, to dry the ungenial tear which so often bedews the cheek of youth in a distant land.

Having traced the mournful reality which excites your pity, we beg to stop the sympathetic tear, and bid you enter the dwelling where your messenger has spoken these words: "To thee, mourning widow, I am commissioned to say, *sorrow not as those without hope*; but know, there is a God, who hath said, *I will preserve the fatherless and defend the widow*. Our God requires no sacrifice of your existence: live, to act the father and the mother's part; to protect, to defend your offspring: live, to know yourself, and to instruct them in the knowledge of that Saviour, who, dispersing the gloom of ignorance and error, hath *brought life and immortality to light by the Gospel*."

But your liberality may save a father also, that other invaluable protector: yes, the voice of truth and grace may reach the ear of him who had gone forth to cast

himself beneath the Idol's car. Again, then, enter the dwelling where your messenger has proclaimed the glad tidings of salvation. Behold a father, a mother, a family, forming an assembly of humble, of grateful worshippers, who, while they adore the Fountain of their mercies, are fervently craving Heaven's richest blessings on the British Isles, the medium through which those blessings flowed.

If, therefore, the feelings of loyalty to your King and love to your country, of conjugal, of maternal, or filial regard animate your bosoms—and we are assured they most powerfully do—obey the holy impulse which has been given: fear not to contribute the least mite, while this condescending notice stands on record, *she hath done what she could*. Nor doubt the final triumph of the glorious cause. Soon will the intelligence be announced, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever*.

CODE OF RULES.

I. That this Meeting, being influenced by a full persuasion that the "Church Missionary Society for Africa and the East" is decidedly attached to the Doctrines and Episcopal Government of the United Church of England and Ireland, and calculated to bring into action the zeal of her Members for the conversion of the Heathen, do most cordially approve of the object, constitution, and proceedings of that Society.

II. That a Southwark Church Missionary Association having been recently formed, this Meeting do deem it expedient to annex to that Association an Association of Ladies, in furtherance of the Funds of the Southwark Church Missionary Association, by the collection of weekly and monthly contributions; and that the following be the Rules of this Association.

1. That every person collecting one shilling, or upward, a week; or five shillings, or upward, a month; be a Member of this Association: be entitled to receive a copy of each Annual Report and Sermon of the Church Missionary Society, and of each Number of the Missionary Register; and will have her name, together with the amount of her collections, printed, both in the Lists of the Association, and in those of the Church Missionary Society.

2. That Ladies, who may be induced to subscribe annually One Guinea, shall be entitled to attend all Meetings of the Association, in the capacity of Visitors: as well as to have their names printed; and to receive a copy of the Annual Report and Sermon.
3. That the business of this Association be conducted by a Patroness, Treasurer, three Secretaries, and the Members who compose it; and that they meet on every Month, at Mrs. Knill's, West Square, for the purpose of business, as well as to pay their collections to the Treasurer, and to receive the Missionary Register.
4. That all sums collected by this Association shall be paid, after deducting expenses, once every quarter, to the Treasurer of the Southwark Church Missionary Association.
5. That Vacancies in any of the Offices of this Association be filled at the Monthly Meetings.

III. That the Committee of the Church Missionary Society having opened a separate Fund for the Establishment and Support of Schools among the Heathen, and the Foreign Possessions of the British Crown; the Contributions of such Persons as may wish to direct their benevolence to this object in particular, shall be faithfully appropriated to the purposes of the separate Fund.

Foreign Intelligence.

SOUTH AFRICA.—GRUENEKLOOF.

Extracts from the Diary of the Mission of the United Brethren at Gruenekloof, Cape of Good Hope.

(Continued from p. 104)

[For the Years 1810 and 1811.]

Jan. 3, 1810.—Brother Schmitt and his wife spoke with every individual inhabitant of the settlement. Of

some they report that they appear to have found grace, and to live in communion with Christ by faith: others have a desire to obtain the forgiveness of their sins, and rejoice to hear the precious Gospel of a crucified Redeemer. Some, however, seem as yet to be quite dead, as to their souls.

Pitt Saul. "I have often wanted to come and speak with you about my soul, but I never could overcome my fears: I am therefore glad that the time is come, when it is expected of me, and I am in a manner compelled to do it. I will now confess to you, that I have lately felt my heart very cold and dead toward Jesus. At church also I am like a stone: When I have felt warnings in my heart, I have put them aside, and thought I would first do this and that, and then listen to the voice of God's Spirit. Thus my time has been uselessly spent, and I have lost much good."

Jan. 5. — Aaron Klein arrived here from Gnaden-thal, and brought us letters and diaries, as likewise a text-book for this year, which we most highly value. We are daily looking out for letters from the Elders' Conference of the Unity, to hear what they have determined about the Mission at Gruenekloof.

April 6. We were informed by a letter from Gnaden-thal, that Brother Bonatz was appointed to succeed Brother Kohrhammer.

The celebration of the Passion-Week was a means of renewed blessing to us and our dear Hottentot Congregation. We can firmly believe, that the preaching of the Cross of Christ has been attended with effect in the hearts of many of our hearers. One of the Missionaries writes: "The Spirit and presence of Jesus, in the afternoon's service at three o'clock, on Good Friday, was so powerfully felt, that my pen is not able to describe what both we and the Hottentot Congregation enjoyed on that solemn occasion. Eternity will bear witness to it. Many tears were shed on hearing the awful account of our Saviour's last hours and bitter death." The Hottentots spoke of it afterwards with much emotion.

Jacob said: "I am not worthy of such grace. God has spared me so long in this world, that I might live to see this day, and know that Jesus has suffered and died for my salvation." His wife joined in thanksgivings, and both wept together.

May 1, 1810. — Brother Kohrhammer delivered his farewell discourse, on Philippians, i. 27. He was listened to with great attention, while he exhorted the congregation to keep Jesus Christ their Saviour in view, and thankfully to improve the opportunity afforded them of hearing the Gospel, sent unto them by the kind providence of God our Saviour. Many tears were shed at taking leave of this faithful servant of the Lord, among the Hottentots. In a separate meeting of the family, we covenanted with one other, to remain faithful to the Lord in that important calling to which he has appointed us, though unworthy.

June 23. — In the afternoon, we held a meeting with all the inhabitants of Gruenekloof, to repeat to them the orders and regulations, which those, who wish to live on our land, are expected to observe; and to shew them, that they were all founded upon the word of God, and for their own benefit. The particular occasion of this exhortation was, our having perceived that many of our people run into debt with the farmers, beyond what they can pay, and thus bring themselves into a species of bondage, and us into trouble. We advised them most earnestly and affectionately, to avoid all debts as much as possible; and we were thankful to find, that we had not done it in vain. One came and said: "That discourse was, as if it was meant only for me; for I am not only over head and ears in debt, but altogether a very bad man, living in sin." Another, who had just resolved to take a waggon and team of oxen from a farmer, and make himself debtor for them, gave up his plan. Others mentioned their situation with regard to debts, and asked advice, how to get free from them.

June 29. — We went to inspect our corn-field, and saw with thankfulness, that the eleven sacks we had sowed, promise an abundant produce. Several of our Hottentots were busy in their fields, ploughing and sowing, and we were much pleased to perceive an increase of diligence in agricultural pursuits; so that they may hope to be relieved from the want which they formerly felt, when they were obliged to travel many miles in search of corn, and brought themselves into great trouble, by running into debt for it.

July 3. — A Hottentot who has been here more than a month, and minutely examined every thing, ap-

plied for leave to live with us. We advised him to remain with his family at home; but he answered: "If I were not desirous of hearing God's word, I would remain at my home, where I am comfortably situated. It is because I am concerned for my soul's salvation, and hear words here that go to my heart, that I request a dwelling-place in this spot. If those whom I may bring with me, do not behave according to the law of God, the teachers must send them away, and I shall not be offended: for I am convinced, that none who loves the ways of sin can stay here."

Aug. 1 and 2.—We were engaged in speaking with the New People, Candidates, and Baptized; and found much cause of thankfulness to the Lord.

Adrian, a very self-righteous Hottentot, said: "My heart is so disturbed, that I can neither eat nor drink." He was advised to turn to Jesus, as a contrite sinner, and to seek mercy and the pardon of his sins from Him. He answered: "I do every thing in my power. I pray to God when I get up in the morning, and when I lie down at night, and often in the middle of the night when I am awake. I can do no more: and yet I always continue the same." We told him his error was in depending upon his own doings, and advised him to give up his self-righteousness.

Lydia, a widow, related as follows: "I often remember, that when the teachers first came hither, I and my children were ill with a fever. However, I ventured to get up, and went with them to the first preaching under the great pear-tree. Joy made me well, and I felt no more of the disorder. My husband had involved himself deeply in debt, which caused him much anxiety on his death-bed. He made me solemnly promise him, that I would pay every one his own, after which he departed happily. At that time I saw no possibility of fulfilling such a promise; but the Lord has blessed me, so that I was able to pay the last farthing, which causes me to rejoice. Indeed, I must say, that the more closely I am connected with Jesus, so much the more do I prosper in my outward concerns."

Befigna Seldon said: "I wish with all my heart that I might live to our Saviour, and be thankful to Him for His love and mercy toward me. I live with my husband in love and harmony, and have no reason to com-

plain of any thing; yet my evil tongue causes me much trouble, and my voice is so loud, that people out of doors understand what I am saying. It happened but yesterday, that I was speaking evil of a woman, who was going past, and overheard me. We have made up the matter, and are friends, but it is my chief prayer to our Saviour, that He would make me more gentle and quiet."

Betje Platje, a child nine years of age, being asked how she spent the time with her younger sister, replied: "We often ask our Saviour to own us as his children, and to keep us from growing up as children of the devil. Then we sing verses together, which we learn at school. Sometimes we help old mother Lydia to work, and she gives us a piece of bread for our labour; for our parents are at the Cape; and when they are at home, we have to dig for roots in the fields to satisfy our hunger, for they are very poor, and have nothing to give us."

Aug. 8, 1810.—We laid out a burial-ground for the baptized, and candidates for baptism, on a pleasant slope behind our dwelling-house. Men and women flocked together to assist in this work, and all we wanted was proper implements; with such as we could collect, they worked very diligently. We surrounded the piece of ground with a ditch, to keep out the cattle, and divided it by cross roads into compartments. The centre rows are appropriated to the European Brethren who may have here their resting-place.

Aug. 9. — We had proceeded so far, that we had only to clear the side walks, and to fill the ditch with thorns, to prevent the cattle from leaping across. When it was nearly finished, Saul, who is not baptized, asked: "For whom have I been working?" He was told that, if not for himself, it might be for his wife. "No no," replied he, "I intend also to be buried in this place; I will not remain behind, but hope to come to the same place hereafter, as my wife;" intimating that his wife was a communicant, and that he wished to attain to the same privilege.

In the evening at five o'clock, the burial-ground was consecrated at the interment of the remains of Christiana Doon. This being the first funeral here, it was particularly solemn, and many seemed much affected, both during the discourse, and at the burial service. The men were dressed in their best clothes, and the women in white.

August 9.—Several children came of their own accord to tell us, that they determined to belong to Jesus, and prayed to him, day and night, to make them his children. Some said: "There is something in my heart that tells me I must become new, or I cannot be happy." A girl said: "I cannot help thinking, that we have not long to live: now, if our Saviour was to call me out of the world, I could not stand before him as I am." We rejoiced at these child-like expressions, as indicating a work of the Spirit of God in their hearts.

Aug. 13.—A messenger from Gnadenthal brought us letters from our brethren, and also one from the Elders' Conference of the Unity, from which we learnt, that it has pleased the Lord to call to eternal rest our revered brethren and fathers, Reichel, Liebisch, and Huebner, members of the Elders' Conference, and Bishops of the Brethren's Unity. May he grant to their successors, who are probably already appointed, the support and assistance which their arduous stations require. It excited our gratitude, to learn, that our venerable Father Risler is still able to be active, in his ninetieth year. We rejoiced that the work of God among the heathen continues to proceed in blessing; as also, that the pressure of external circumstances has been partly removed from our congregations on the continent.

Aug. 16.—We called to mind in a particular manner, the various ways in which the Lord has helped and strengthened us, his poor feeble servants, from day to day; humbling ourselves before Him, at the recollection of our faults and neglects; imploring His forgiveness for the past, and enabling grace to fulfil His aim in future.

Oct. 1.—We began to keep classes with our communicants, baptized, and candidates for baptism. They were all very thankful for this regulation, which gave them, as they said, an opportunity to relate what the Lord had done for their souls. Simplicity and mutual confidence seemed to prevail, and they were at no loss for matter of conversation.

Nov. 10, and following days, we were very busy preparing a spot for treading out the corn by horses, which is the usual practice here, instead of thrashing. Most of our people very willingly assisted, particularly as we represented to them, that only such as helped to make the floor, had a right to use it.

Nov. 19, 1810.—We reaped our barley, the produce of two bushels of seed. We were assisted by thirty-one men and women, besides children, who all dined very comfortably in our kitchen after having finished their work.

Nov. 22.—We found it necessary to visit the houses in our kraal, having discovered that several of the people smoke dakka (the leaves of a species of hemp), instead of tobacco. This practice occasions violent intoxication, followed by stupefaction, and, if persevered in, brings on consumptive disorders. Our suspicions being confirmed, we gave them a serious reprimand, this vice being in every respect equally as pernicious as drunkenness; and they promised in future to abstain from it. The Hottentots, indeed, are well aware of the melancholy consequences, as it is a usual saying among them: "Whoever smokes dakka, goes to the devil."

Dec. 27.—Lord Caledon rode through our place on his way to the Cape, and informed us that he had just received intelligence of the safe arrival of some Missionaries, Brother Leitner and his wife, and the Brethren Schultz and Fritsche. In the evening, Brother Schmitt set off to conduct them hither.

Dec. 30.—We had the pleasure to welcome them among us. Having received intelligence of their approach some hours before-hand, Brother Bonatz and the greater part of the congregation went to meet them, some on foot, some on horseback, and some riding on oxen. All were filled with joy, and expressed their thankfulness to the Lord for bringing them to us in safety, by singing several verses of praise in the open field.

Dec. 31.—We concluded the year with praise and thanksgiving, joining in spirit the assemblies of our brethren in Christendom, who at this time also meet at the feet of Jesus, and we commended ourselves and them to his love and protection during the future year. O may He, in these parts also, reap a rich reward for the travail of His soul!

Jan. 21, 1811.—The classes for the communicants, baptized, and candidates, were held, and the Lord laid his blessing upon the regulation.

Some women related; that they had covenanted together to pray to our Saviour for one another, and that he had given them to experience, that their prayers were

heard. They also encouraged one another to bring up their children for the Lord.

March 3.—We celebrated our first prayer-day, which will in future be kept in the same manner as at Gnadenthal.

March 11.—Brother Bonatz spoke with the baptized adults, whose simple and cordial expressions gave us much pleasure.

April 6.—We entered into the Passion Week, and can truly declare, that it was a season of unspeakable blessing, both to us and our people. All our people diligently attended the meetings during the whole week, particularly on Good-Friday. We prayed the Easter-morning Litany in our burying ground, and the solemnity and devotion which attended this service was striking and affecting.

May 3.—We received an express from Gnadenthal, with a letter, informing us of the happy departure of our venerable Brother Kohrhammer into eternal joy. In the afternoon we made it known to the Hottentot Congregation. As he and Brother Schmitt made the first beginning with the settlement here at Gruenekloof, and all our people respected and loved him much, they were deeply affected by the intelligence.

May 10.—Very agreeable conversations took place in the classes of the candidates for baptism, baptized, and communicants. One of the latter said, "When I go to church and am desirous to reap a blessing, I never fail to receive it; and I pray, that the Holy Spirit would put into the teacher's mouth such words as may reach my heart, for he speaks in the name of our Saviour; he then says such things as suit my case."

Some of the women related, that some farmers had told them, that the Missionaries would soon be driven from Gruenekloof, adding, "and then what will become of you? Where will you go to?"—Their answer was, "Whither our teachers go, we will follow." Anna Catherine said, "I can never believe that such a misfortune will happen to us. In Gnadenthal it was the same in the beginning. All manner of difficulties and trials occurred, but our Saviour helped us through them all. The main point is, that we abide in Him, and He will surely help us."

May 11.—We learnt, with much regret, that our worthy Governor, Earl Caledon, is about to return to Eng-

land; and having in the following days received further confirmation of this painful intelligence, Brother Schmitt and his wife set out for Capetown, to express to his Excellency, in the name of all the Missionaries of the Brethren's Church, our great thankfulness for the favour and kindness he has ever shewn to the Mission, and to express our best wishes for his safe return. May the blessing of God be his reward! He received them with great condescension, repeated his declarations of goodwill towards us, and promised to recommend the Mission to his successor, Sir James Craddock, whose arrival is expected daily.

May 28, 1811.—Brother Schmitt returned, and to our great joy, brought us letters from London. By these we were informed of the decease of our much respected Brother Baron Frederick Rudolph de Watteville. We pray the Lord to grant that the vacant place in the Elders' Conference of the Unity may be filled with a man endowed with grace and gifts for that important station.

May 29.—Two great girls came to us, saying, that they wished to be children of God, and to know that their sins were forgiven: that they had agreed to pray together, and for each other, that they might soon be baptized, but that, as other girls were thus favoured, in preference to them, they supposed that they did not pray right, and begged to be instructed; for they knew that they were very weak and ignorant. We told them, that they should not lay the great stress upon being baptized, but upon truly believing the word of God, and experiencing its power in their hearts, that they might be delivered from every thing displeasing in His sight, and know Jesus as their Saviour.

July 5.—Brother Schmitt and his wife made a report of their having spoken with every individual in the congregation, to their great satisfaction. We acknowledge with thankfulness that the influence of the Spirit of God is manifest throughout our congregation, which encourages us, amidst various trying circumstances, to persevere with faith and patience.

Aug. 9.—The Missionaries Bonatz and Schmitt accompanied about twenty-three Hottentots to hunt and drive off the wolves which had infested our neighbourhood, but it ended in a most painful occurrence*.

* The circumstance alluded to will be recorded among the Difficulties in a future Number.—EDITOR.

Aug. 29.—As it sometimes happens, that when our people are obliged to go to the farmers or elsewhere, to get their corn ground, they are brought into temptation, by having too much liquor given them, we much wish that we were enabled to build a horse-mill here, which might serve us and our people.

Sept. 9 and 10.—The conversations of the candidates for baptism, baptized, and communicants, in their classes, were remarkably lively and edifying. These opportunities always serve to encourage us anew. It was the same, when we spoke with the candidates and baptized.

Jan Okkers said: "I am come to day to learn from my dear teacher, how I may escape out of a by-path I have strayed into." He was directed to turn with all his sin and misery to the Friend of repenting sinners.

Faro Ari said: "I used to think myself a very wise man. I could instruct my parents, brothers, and sisters; and had learnt to sing psalms and repeat many articles of the Christian Faith; but it is now, as if all my learning had vanished away, and I have every thing to learn."

Oct.—Toward the end of the month, Brother Leitner and his wife waited upon the new Governor, Sir John Craddock, who promised favour and protection to the Brethren's Missions in this colony.

INDIA.

Journal of a Voyage up the Ganges, from Calcutta to Agra, made by ABDOL MESSEE, one of the Readers supported in India by the Church Missionary Society: written by one of the Chaplains of the Honourable East-India Company.

Nov. 20, 1812.—We left the neighbourhood of Calcutta, having two friends in company. There was a large party of boatmen and servants.

Nov. 22.—Being Sunday, we rested at a plain, away from any village. Abdool invited the boats' crews and others to his boat, to hear the word of God; but none of them would attend.

Nov. 29.—We rested also in a lonely place. In the afternoon, Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the man-

ner of the Asiatic Religious, in which he was joined by the Christian Children and Servants. His discourse was from the latter end of the 1st chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation, which render a Saviour necessary; enlarged on the birth of Christ without sin, that he might be a suitable Surety for sinners; the meaning of his name Jesus, Immanuel; bringing forward proofs of his divine power, and pointing out the salvation which he bestows. The latter part was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard: others approved, and said his book contained more weighty truths than their Shasters.

Dec. 5. Saturday.—We arrived in the neighbourhood of a Christian Friend, and our party went from the boats to pass the Sunday at his house, and found literally in the wilderness God present in our little assembly.

Abdool could not get the boatmen to attend him; and therefore, taking the Christian Children with him, he went to a village at a little distance, and began to sing his hymn. The whole village, men, women, and children, soon gathered round him. He explained to them the Ten Commandments, and enforced their obligation. They heard with much attention. One man in particular was much impressed, and endeavoured to awaken the minds of the people, dwelling especially on the Ninth Commandment as most excellent.

Dec. 11.—At Rajeinal, Abdool met in the street a Musselman, whom he had known before at Rampore, and who accompanied him to his boat. They had much conversation on the subject of religion, which ended with the Musselman's saying, that he could never embrace the religion of the English, they were so unclean in all things, eating swine's flesh, and every unclean thing, and using no ablutions. Abdool replied, by turning to the Christian Children, and asking them, if they knew any passage of Scripture in answer. One of them, without hesitation, quoted Matthew xv. 17—20.

On Sunday, Dec. 13, at 3 p. m., Abdool went out to the skirts of a village, at which we rested, where a number of people were collected; and, after singing two or three

verses of a hymn, in which he was joined as usual, began by telling the people he was about to shew them how sinners might obtain salvation. He said, "If a Hindoo, by any accident, should kill a cow, he would renounce the world, and wander from place to place: if any one should ask him who he was, he would reply, 'A sinner!'" and if they should inquire what he had been guilty of, to oblige him thus to wander about, he would say, he had killed a cow. Now, though killing a cow is not so great a sin as that a man should distress himself about it in this manner; yet you may learn a lesson from this misguided Hindoo, and think with yourselves what pains you should be at to be delivered from your sins." He then briefly adduced some proofs of man's fallen condition, and dwelt at large on Adam's original state, with many useful exhortations; and concluded with some account of Jesus Christ and his laws; desiring them, that as they, every one, used their own judgment when they went into the bazar, and made their purchase where they got the best and cheapest rice, so they would each use his own judgment now, and choose that religion which afforded the best remedy for sin. He closed with prayer, that God would enable them to choose aright.

Bhaugulpore, Friday, Dec. 18.—Arrived at mid-day, and spent the afternoon here. Abdool took a few copies of St. Matthew's Gospel in Hindoostanee; and, going into the town, came to a Durjah, where were a number, as it afterward appeared, of learned men: some aged, who attend the tomb of the saint; and some young, their disciples. On Abdool's approach, they, observing his respectable appearance, rose with great deference to salute him, and invited him in to see the saint: he answered, "He is dead, and cannot be seen:" they replied, "Well, but come in, and pay your devotions:" he again answered, "The saint cannot hear me, nor answer my prayers." They expressed their surprise, and inquired who and what he was. He told them he had been a Mahometan, but was now a Christian. They asked why he had come among them, this being the case: he replied, not to visit the dead, but the living; and that, as he was passing, he wished to leave them some valuable token, for which purpose he had brought some books, than which nothing could be more valuable, if they were disposed to read them. Some of them asked,

what books these were: he answered, "A book whose name you have often heard, but which you have never seen—the first part of the Gospel of Jesus Christ, written by Matthew, his disciple, and an apostle." One of them said, "What language is it?" He answered, "Oordop." An aged man came forward, and with great eagerness said, "Pray, Sir, give me one: I have greatly desired to see the Gospel, and once met with a copy, but it was in Nagree, and I could not read it." One of the party asked Abdool what induced him to become a Christian; he said, they acknowledged the Pentateuch, Psalms, and Gospels to be Divine Books, as well as the Koran; that he found the first three to agree, but the fourth was very different; he concluded, that, of four men, if three agreed and the fourth contradicted them, he must utter a falsehood: and if they would read the book which he offered them, they would find it so. Two of them received the books; and, after having looked into them, returned them, saying, they had had books given them before, which spoke ill of their Prophet, and it was not lawful for them to read such. Abdool said the Gospel spoke ill of no one; on the contrary, commanded us to pray for our enemies. The elderly man, who had thankfully received the book, and kept silence hitherto, now addressed his companions, observing what pains the Christians took, and how they sought after truth: at the same time remarking, that they had not only been at the pains of translating their Scriptures into the Eastern Languages, and having them printed: but sought out opportunities for distributing them. Some of the young men asked Abdool, what he got for his trouble; he said he came of his own accord, for their advantage; and contrasted their disposition to taunt, with the favourable one manifested by the elderly person, noticing that the contrast itself verified the Gospel account of the success of the Word: then, opening the book, he read and explained to them the Parable of the Sower. After a good deal of mixed conversation, he took leave of them, and they parted with mutual civilities.

Two of the young men from the Durjah followed Abdool to the boat; and, after a good deal of friendly discussion, they went away expressing satisfaction. In the evening we walked to the Roman Catholic Church. The Christians, to the number of ten families, reside

near it. The priest was absent. Notice was given, and about twelve men and women, with many children, were assembled. To these Abdool preached on the benefit of sanctified affliction, a very suitable address to their low estate. The congregation consists, in general, of thirty adults, and many children. The poor natives are miserably wretched and ignorant; and the Portuguese, though not generally poor, are careless of their indigent brethren. I gave away four Portuguese New Testaments, and one Hindoostanee St. Matthew's Gospel. The people are so afraid of their priest, that they durst not let me take any of their children.

Sunday, Dec. 20.—We rested at Jehaughyree. At 3 o'clock, Abdool went on shore with his native Christian Friends. The boats' crews had gone into the market, and no congregation was assembled: in about half an hour after, word was brought, that many were assembled, and Abdool had begun. On going out, I found a number of people collected at the end of the village. Abdool was speaking to them of our original descent from one common stock; and, as a proof of it, mentioned similar customs, which prevailed among different people; but that, through the deceit of Satan, they differed in the application of the same. He instanced, especially, sacrifices, which both Hindoos and Musselmén considered pleasing to God: he then adverted to the Musselmén's celebration of the Buckree-Eed, which took place on the 10th of this month, in commemoration of Abraham offering up his son, who they say was Ishmael. He next read the history of Abraham offering up his son Isaac, from the 22d chapter of Genesis, which very evidently arrested their attention. He again adverted to their customs, saying, that both Hindoos and Musselmén required their sacrifices to be without blemish and then pointed out these sacrifices as typical of the Lord Jesus Christ, with suitable exhortations as usual; and ended by telling them, the Gospel in Hindoostanee and Persian was in his possession, and any might have a copy of it gratis, by coming to his boat. He began and concluded with a hymn, in which he was joined by the Christian Children and Servants. In the evening, two learned Bramins came at different times to his boat, and said, they had heard his preaching; and, understanding that he had books to give away, wished to know what they were; this led to much conversation on religion, and

ended with their thankfully receiving the Gospel of St. Matthew in Hindoostanee, and the three Gospels in Persian. After this, a Mahometan came, who said he was the intimate and relation of a neighbouring Rajah; and demanded, in a fierce tone, what this new way might be. Abdool entered into conversation with him, and read the fifth chapter of St. Matthew, with which he was much pleased, and begged a copy of the Gospel, at the same time proposing to visit him next morning; but it was explained to him that we were to set off by day-break.

Monghyr, Dec. 22.—At this place, there are about twenty native Christians, most of them of Portuguese origin, who have served in the Company's army, and have retired hither on their pensions. Notice being given in the evening, ten men of these and one woman assembled by candle-light. On Abdool's going in where they were, the master of the house took him by the hand, and shewed him an image of the Virgin, with a light before her, to which he intimated he should pay his respects. Abdool immediately said, that he was come on purpose to talk to him about these things, and to explain what the Gospel doctrine was. He expressed his surprise, saying, that he thought Abdool had but lately turned from Mahometanism, and had come to worship with them. This brought on a long conversation, which led one of them to ask him whether he was a priest. Abdool replied, that he durst not pretend to any such honour: but, as a worthless sparrow placed beside a nightingale learns its note, yet still is but a sparrow; so he, an unworthy creature, had, by being in the society of certain acquainted with these matters, acquired some knowledge of them. The people expressed much regret that these things had never been plainly represented to them before; and, on Abdool's taking leave of them, entreated him to visit them again, and kissed his hand at parting, the usual mark of respect shewn to their own priest.

For Christmas Day, I translated the Sermon on the Nativity in the Village Sermons, which Abdool expresses more pleasure in, than any instruction he ever met with.

Tuesday, Dec. 29.—We arrived at Patna. Some of the Native Christians visited us that evening at our boats. Next day, Abdool had a conversation with a Roman Catholic Priest, an Italian, on the differences be-

tween their two churches. The priest asserted, that the use of images in worship, the doctrine of the intercession of saints, and prayers to the Virgin Mary, were founded on the traditions of the Church, of which they (the Roman Catholics) were the true members. Abdool asked the proof of this. The priest adduced the usual passage, *Thou art Peter, and upon this rock will I build my church.* Abdool replied, by pointing out the true meaning. The priest told him, they did not allow the laity to put their own interpretation on the Scriptures, and that his interpretation was the true one and sufficient. Abdool replied, that his clergy said their own interpretation was not sufficient, and always confirmed one part of Scripture by another: "and how can we know otherwise," said he, "that your interpretations are true?" The priest answered, by referring to that passage, *Lo! I am with you always, even unto the end of the world.* Abdool said, "I have heard that some of your clergy in this country have been excommunicated; and have indeed done things not fit to be mentioned: are we then to believe that God is with them, and to hear them?" The priest answered, that they were the true church; and that we, the English, had been expelled from them, and were under a curse. Abdool said, that the English had read the Scriptures, and went out of themselves from the Church of Rome; and, so far from being expelled, though the Church of Rome had tried a thousand ways to bring them back, many had yielded up their lives rather than return. To this the priest: "The English are only a new branch: we are the root. But I perceive that your priests have told you their own falsehoods respecting us." Abdool: "I have heard, that about the time of Mahomet, the Pope began to establish a new order of things, different from the Gospel; which, when the English Clergy by reading the Scriptures discovered, they returned to the primitive order. Our ministers have, indeed, told me the difference between the two churches, which to-day, from your own mouth, I find to be true: but, before God I declare, I never heard them speak ill of you, but rather express a desire that you should turn from your errors and be saved." The priest expressed some impatience, and asked what good would arise from dispersing the Scriptures, and why he should say so much about translating and reading them." Abdool said, "Had the Scriptures not been translated, how should I ever have known the

truth? And the necessity of reading the Scriptures is plain, for your people, if they go among Hindoos and Musselmén, have nothing to say in favour of their religion, and are easily swayed by the superstitions around them." Then, mentioning an instance of an American Christian having become a Mahometan at Betia, where there is a Roman Catholic Priest, he added, "Had you suffered that man to read the Scriptures, he never could have forsaken light for darkness;" and further exhorted him to put away images, and teach the people the true way. The priest said, he taught according to the traditions of the Church, and did not allow the laity to give any opinion. Abdool: "But how can the use of images be distinguished from the Hindoo Idolatry?" Priest: "We do not worship images." Abdool: "So say the Hindoos." Priest: "We have true images; they, false ones." Abdool: "But they say, theirs are true images; how shall we know the true opinion upon this doctrine?" Priest: "By tradition." Abdool: "I beseech you, Sir, not to expose Christianity by the mention of tradition. The Mahometans say, that Mahomet cut the moon into two by a motion of his hand; and when you ask them how they prove this, they answer, by tradition. The Scriptures are the only standard of truth." The conversation ended with the priest's pronouncing a curse upon Abdool; on which he said, "I am sorry for you, Sir, rather than for myself. Your ill-will with respect to me, is on account of the testimony of Jesus; for which I rejoice: but on your part it denotes a carnal mind." Then, turning to eight or ten Christian People, he said to them, "Think not that your minister has satisfied my mind: on the contrary, he and you are in error; and I fairly warn you, search for truth, as you must account to God." He afterward visited eight or ten of their houses, exhorting them to seek truth, and judge for themselves; and advised them to apply to the Baptist Missionaries, who would teach them the right way. One of them came after us to Danapore, and staid two nights and one day, occupying most of the time in discoursing about religion.

At Danapore, we were gratified with the sight of a large school of native children, kept by the Baptist Missionaries. They have another school in a neighbouring village. One of the Missionaries told me, that Mr. Mayn's name is held in great esteem by the natives here;

and that the schools which he had instituted when here, had rendered the way easier, for the people now send their children to school without scruple. I remember it was not so when Mr. Martyn began his schools.

On leaving Danapore, our boat went on a-head, when Abdool's boatmen took the liberty of going into the market without leave. Abdool, desirous to keep up with us, that he might read the Scriptures as usual, said to the Christian Children, "Come, let us take hold of the line, and draw the boat ourselves; which when they hear of, they will be ashamed and come." In this way they went about a mile on the bank of the river, when they came where a Mahometan Merchant was purchasing wood. On seeing Abdool, he asked privately of one of the children who he was, and was answered, "A Christian." When the boat came up, the merchant said, "Pray, Sir, wait for your boatmen, and do not take that trouble." Abdool: "They have behaved very ill; and this is the only punishment I can give them, by trying to shame them." Merchant: "But for a man of your appearance to engage in such servile work, is degrading. Do you not feel ashamed yourself, before all these people?" Abdool: "Before, when I was of your religion, I should indeed have felt shame; but I have embraced a religion whose Author was meek and lowly; and now I rather take pleasure in such employment; as by this the pride of my heart is brought down." Merchant: "What religion have you embraced?" Abdool: "The religion of Jesus." Merchant: "Yes, I was told true of you:" and here he began to give him some very coarse language. As they stood there some time, Abdool had an opportunity of shewing this man some civility; which made him call him hypocrite; and, turning to several who were collected, he said, "See how well this man has learned to disguise his feelings; I gave him abuse, and he returns civility." Abdool: "This is not hypocrisy, but what I am taught by my new religion. Before, you are aware, had you used such language to me, I should perhaps have fought with you, but now I am taught to pray for my enemies:" then, taking out St. Matthew's Gospel, he began to read in the fifth chapter. The merchant was ashamed; and, after some further conversation, begged he might have a copy of the Gospel, as did also another person, who had been present toward the conclusion.

(To be continued.)

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

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		8	8	0
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1814.] CONTRIBUTIONS TO CHURCH MISS. SOC. 159

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Sunday School Children..... £ 7 7 4½

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BENTINCK CHAPEL ASSOCIATION	200	0	0		
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By T. E. J. through Rev. Thomas Sims, M.A. Clifton:					
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<i>Mann</i> , and <i>William Goode</i>	50	0	0		

ERRATA in some copies of the last Number.

p. 91, l. 13, for *Brethren* read *Brother*.p. 91, l. 22, for *Robert* read *Brother*.

Missionary Register.

No. 17.

MAY, 1814.

No. 5.
Vol. II.

Home Proceedings.

SOCIETY FOR PROMOTING CHRISTIAN KNOW-
LEDGE.

“An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connection with the East-India Missions, A. D. 1700, to the present Day; together with the Charges delivered to the Missionaries at different Periods, on their Departure for their several Missions.”
In 1 large vol. 8vo. pp. xvi. and 730.

WE have great pleasure in announcing this volume to our readers; and we recommend it to the perusal of all persons who wish to know the history of the most important Missions in which the English have ever been engaged, and to do justice to the exertions of the Church, and of those excellent men who have laboured in fellowship with her members.

The Charges delivered to the Missionaries contain a series of learned and enlightened Christian Instruction, which may be studied to the greatest advantage by all who are called to labour in India: and the Reports of the manner in which the Missionaries discharged the duties undertaken by them,

•

supply a Code of Missionary Experience, which cannot fail to assist very essentially other Societies and their Missionaries in their benevolent plans and labours.

This publication will serve, at the same time, to inform those persons who betrayed, on the discussions concerning India, such ignorance on the subject of Missions; to vindicate the conduct of the Missionaries from the calumnies of ignorance or ill-will; and to excite the zeal of Churchmen, in particular, in support of Missions conducted, on the principles here displayed, in connection with members of their own communion.

Those of our readers who have been interested in our Life of the venerable Swartz, will find in this volume many of the particulars respecting him which we collected from those Annual Reports from which this volume is compiled; and much matter of a similar nature respecting his coadjutors in the great work.

On these various accounts, the public are much indebted to the Board of the Society for this seasonable publication; and to the distinguished Member of the Society, who has so well executed the task undertaken by him. The history of its Missions is now no longer to be hunted through upward of one hundred separate Annual Reports, many of which are now scarcely to be procured, and where it lay unnoticed amidst a great accumulation of other important matter: but this volume, having been placed on the List of the Society, will afford ready information on the subject to all its members.

The following extracts from the Preface contain a just summary of what may be expected from a perusal of the volume.

Whether the British Name and Character may have shared, in any manner, in the stain of those inconsistencies which have stripped the Christian Pattern of its due attraction in the eyes of strangers, is a matter which requires from us no light thoughts of heart, and no trifling measure of consideration ; but certain it is that the public acts of the British Government have declared a better spirit, and have testified it by the salutary regulations long since intended and resolved, though not completely put in force. Similar provisions have recently been made by the Councils of the State, upon a fuller scale ; and we have to hope that they may be followed by the happiest effects.

The spiritual wants of our countrymen, in their separation from their native land, have been regarded ; and with respect to the multitude of those among whom they live, and who are now subjects of the British Empire, let us not build pleas and excuses upon any past neglects. Let us not be ready now to urge that such are the obstacles which we either find or create, that it is a vain thing to think of doing much for the Christian Cause, for the honour of God, and the salvation of souls, in a foreign land, where we go for other purposes, and have different aims and objects to engage our efforts. Let us not pass yet further, and say that it is not possible to conquer heathen prejudices, or to enlighten heathen blindness, and that it is most dangerous and even foolish to attempt it. Shall we assert this in the face of all the world, after long years of intercourse, during which time British Arts and British Science, British Laws and Jurisprudence, a British Rule and Sovereignty in all its branches, civil and military, have flourished, with many a testimony of the character and honour of the Nation. Happy will it be for us, should it appear from authentic records, that wherever the enterprising spirit, and the industry of our countrymen, have found a footing, the British Name may justly challenge a precedence over every other for integrity and righteous dealing. There will, perhaps, be little cause for boasting, when this challenge shall be made, and this preference be admitted. Should it prove, however, to be no more than a comparison among defaulters ; yet most happy will it be for us, if we can point to any trophy obtained by us in this noble field of contest, and shew a real promptitude in leading others in the ways of truth and righteousness.

But to pleas of insuperable difficulty, of danger, and, alas! (for it is so said) of inexpedienc, it is time to oppose the documents of plain facts, and the long course of experiment pursued with unremitting efforts, and followed by none of the disastrous consequences which are now so anxiously predicted. Facts and experiments they are which have a tract of years, beyond the customary life of man, to vouch for them as practicable, safe, and full of substantial benefit; and all this under weak encouragements, it must be owned, with limited and languid patronage, and with deficient means. It is in order to produce this evidence of fact, and these plain lessons of experience, that the following Abstract has been formed and put forth, by which it will appear that the Society for promoting Christian Knowledge, for above a century, has supplied its succours, when its means were least abundant, for the propagation and support of the cause and interests of Christian Truth, of religious knowledge, and of conversion in the eastern world.

They who shall think fit to peruse the following statements, will find indubitable proofs, that whilst many are debating concerning what is practicable or desirable, possible or safe, the work has, in one way at least, been reduced to practice, is found and acknowledged to be most beneficial, and has, for more than an hundred of years, been carried on without risk or inconvenience. It will be found, that this has been done publicly and openly, without hatred, ill-will, or revolt, but with the gratitude, the good-will, and esteem of thousands; of whom many, through the blessing of Almighty God, have profited effectually in the chief concern upon which the present hope and the future welfare of mankind have their dependence.

Are there those, who, without the thoughtless courage of direct opposition or hostility, remind us only that a cautious and a gradual course must be pursued? The counsel is most salutary: but such persons may learn here, that the course has been thus cautious, the progress gradual, and the increase also such as has grown up by degrees. It has advanced, under the good Providence of God, with little more than the succours of a Society which exerted its endeavours to this purpose when its powers were limited and scanty, and would gladly now enlarge them to the same end when its hands are strengthened. Had the encouragement been as

heartily and effectual from other branches of the community, it seems probable, from past success obtained with very slender means, that the progress would have been less gradual indeed, but more prosperous and happy.

It remains but to add here, that no one testimony has been omitted, or disguised, by which the merits of the general question respecting the propagation of Christianity in India can stand affected. It may be right to make this declaration, and to rest the credit of this work upon the truth of the assertion, since it will be found, with some surprize perhaps, how destitute of all solid grounds, those clamours and objections are, which have been so industriously excited on the subject of diffusing the knowledge and profession of the Christian Faith in that country.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

The Publication of its History suggested.

WE would respectfully submit to this venerable body the expediency of imitating the example of which we have just spoken. Since the publication, now nearly a century since, of Humphreys's History of the Society, the public have had very inadequate means of becoming acquainted with its proceedings. The annual Sermon and Report not being published for sale, but limited in their circulation to the members of the Society, very little is known of its transactions to the Christian World at large: nor is justice done to those patient and successful exertions, by which it long reproached the supineness of others. A mass of instructive matter might be drawn from its Records; and a volume compiled, little inferior in interest to that which we have just praised.

ANNIVERSARIES IN MAY.

The Fourteenth Anniversary of the Church Missionary Society

WAS held on Tuesday, May the 3d.

The Anniversary Sermon was preached before the Right Hon. the Vice-Patron and President, the Vice-Presidents and the Members and Friends of this Society, by the Hon. and Very Rev. the Dean of Wells, from Psalm xviii. 48, 49: "He delivereth me from mine enemies: yea, Thou liftest me up above those that rise up against me: Thou hast delivered me from the violent man; therefore will I give thanks unto thee, O Lord, among the Heathen, and sing praises unto thy name."

In this devout and eloquent Sermon, the preacher very ably applied his subject to the illustration of the peculiar circumstances of our national deliverance, and the duty thence arising of exerting ourselves with redoubled zeal in diffusing the Gospel among the heathen. It was interspersed with many fervent prayers, and heart-searching appeals on behalf of the great objects of the Society. We earnestly recommend its perusal to all who wish the edification of their own minds, and the strengthening of their zeal in the cause of Missions and of the Society. It is impossible to describe the thrilling effect produced on the Congregation, by the prayer for the late Ruler of France, with which the following extract closes, uttered, as it was, with heavenly simplicity and fervour.

Such was the man, and such the effects of his violence—but mark the end: WE ARE DELIVERED. His mighty host mouldered away, and melted, like dew before the rising sun; another started up, and another too, and

shared the same fate. Enemies often conquered before, seasons often before favourable, friends for a long time faithful ; all contended against him, and all succeeded. Even " the stars in their courses fought against Sisera." His sceptre of power crumbled into dust ; and, as the pressure of fear was taken away, the natural hatred of his people arose. He is dethroned and banished. He flies, not as a general, but a captive ; with no troops, but a guard to prevent his escape ; and with no remnant of a kingdom, but a rocky island, an extended prison.—May the God of mercy reach him there, ere it be too late, and make him, even him, who has been so long a ready and well-fitted instrument of his vengeance, even yet a willing monument of his grace !

The Collection amounted to 301*l.* 15*s.* 3*d.*

The *Annual General Meeting* was held at Two o'Clock, at the Crown and Anchor Tavern, for the purpose of receiving the Report of the Committee for the last year.

The Right Hon. Lord Gambier, Vice-Patron and President, was in the Chair, supported by the Right Hon. Lord Calthorpe, the Hon. and Very Rev. the Dean of Wells, Henry Thornton, Esq. M.P., Thomas Reade Kemp, Esq. M.P., Lewis Way, Esq., &c. There were present upward of fifty Clergymen, and members and friends of the Society to the number of one thousand or twelve hundred.

The Report was read in part by Lord Gambier, and in part by the Secretary. Its principal contents have been, or will be, detailed in our work. The great increase of the Society's influence, funds, and exertions, during the last year, is well known to our readers. The average income of the preceding thirteen years was about 2000*l.* per annum, that of the thirteenth year being 3000*l.* : but the receipts of the fourteenth year have been between *eleven and twelve thousand pounds* : and its prospects of

useful expenditure are opening with their augmentation of its funds.

Mr. Kemp, in moving that the Report should be adopted and printed under the direction of the Committee, particularly adverted to the melioration of the condition of Africa, where Britain had a deep stain of national guilt to wipe out; where now the terror of our trading ships would be exchanged for the language of welcome to the Missionaries: "How beautiful upon the mountains are the feet of them that bring glad tidings, that publish peace!"

The Rev. T. S. Grimshaw, M. A. of Bedford, moved, "That the cordial thanks of the Society be given to its Friends in Bristol, Yorkshire, Norfolk, Suffolk, Leicestershire, Southwark, and other places where Associations have been formed; to the SECRETARY of the Society; to those CLERGYMEN who have assisted in forming Associations; and to the LADIES who in the Metropolis and in the country have exerted themselves in their support."—So long a Resolution, he observed, framed for the dispatch of the business of the day, had devolved upon him duties to which he was hardly equal. Were not the merits of the friends alluded to well known, did they not speak for themselves, he must have declined the undertaking. He particularly adverted to the meritorious zeal of the Ladies in this cause; and he should beg leave to include in the vote of thanks the Ladies present; as he was persuaded, that if any of them had not hitherto, they must in future be impelled to interest themselves for the Society. It had been said by an eloquent writer, at the beginning of the French Revolution, that the age of chivalry was gone, and that of calculators had succeeded, and the glory of Europe was extinguished for ever. But he must beg leave to withhold his assent to this assertion, when he found it contradicted by the applause of a British Audience given to female exertions in behalf of the cause of benevolence. At least if the age of chivalry be gone, he might congratulate the nation on the commencement of a far more auspicious era—the age of piety.

The Rev. John Owen, M. A. seconded the motion. "We are told," he said, "that the voice of joy and gladness is in the dwellings of the upright. It is the assu-

rance of the excellence of our object that produces among us this unanimous delight. I might be excused addressing you, in consideration of other labours, almost overwhelming; but called up as I am to second this motion, I feel that I am speaking upon a theme congenial to my daily exertions in behalf of the British and Foreign Bible Society. An event which has taken place since the last Annual Meeting—an event second only (if second) to the Abolition of the Slave Trade, is the single topic to which I would advert; the opening of India to Missionary labours. I may congratulate the Noble Lord in the Chair upon the prominent and successful part which he took in exciting the national appeal to Parliament on that subject. It remains for this Society, over which he presides, to follow up his Lordship's exertions. What will the Legislature think of Missionary Societies, who, as on bended knees, implored this boon of them, if now, when granted, they should not avail themselves of it? What levity and trifling, what inconsistency and insincerity may they not impute to us? I entreat you, then, not to stultify your own petitions; but by increasing contributions and support, to give the utmost effect to that enlightened measure."

The Rev. T. T. Biddulph, of Bristol, returned thanks in the name of himself and the other Clergymen, &c.

Henry Thornton, Esq. M.P. moved, that the thanks of the Society be given to the Hon. and Very Rev. the Dean of Wells, for his excellent Sermon, and that he be requested to allow the same to be printed, together with the Report.—"I cannot deny, that the advice which we have sometimes received from Rev. Gentlemen at these meetings is valuable, who have remarked the proneness to personal praise, and enjoined caution upon us in this particular. At the same time I cannot but think it an act only of justice to bear my testimony to the excellence of the Sermon we have all heard this morning; one of the peculiar excellencies of which was, that it led our minds from the consideration of the preacher to that of his subject. I am fully sensible also of the importance of such an accession to the interests of the Society. As your Treasurer, I may also congratulate you on the increase of your funds. It is indeed not a little remarkable, that at a period when the public burdens have been great beyond example, the public charity has been, beyond all former example, great; so that more benevolent in-

stitutions have been set on foot and supported during the last war, than ever before existed in Great Britain! Surely we may reasonably cherish the hope that in better circumstances this noble spirit of charity will extend itself a hundred fold."

The Rev. C. Simeon, M.A. seconded the motion. He concurred with the last speaker in the propriety of keeping, as much as possible, a spirit of flattery from meetings convened for so sacred a purpose. He rejoiced, however, most sincerely, in the prospects of usefulness afforded by the discourse preached that morning. Would that the Sermon might be read by every enemy or person prejudiced against the Society, if there be such! While we remember that we have this treasure in earthen vessels, yet we cannot do amiss in recollecting, at the same time, that it is a treasure.

The Dean of Wells rose to comply with the request of the Meeting. He assured them that he should at all times gladly interest himself in the welfare of the Society, and took shame to himself for not having done so sooner. With respect to his Sermon, it possessed no title to praise, but so far as it was conformed to the Word of God; nor could it accomplish any good, but as it pleased the Spirit of God to render it useful.

The Rev. J. W. Cunningham, M. A. moved the thanks of the Meeting to the Committee of the last year, and the appointment of the new Committee.—"In moving this vote of thanks, I would remember the disinterested labours of those Gentlemen, and the pleasure which they afford to us. I trust that we, who have not the opportunity of doing more than witnessing occasionally the public interest taken in your affairs, return from the sight better than we came, and invigorated to perform in our respective spheres a work similar to that which it is your endeavour to spread over the whole habitable globe. The opening of India, as a field for Missionary Labours, is indeed a subject of congratulation: but at the same time it is a loud call for exertion. After the success of the nine hundred petitions which were sent up to the Legislature on this subject, let us not seem, like the tribunal of the Inquisition, to have recommended these people to mercy, without intending to shew mercy.—With the united aid of the British and Foreign Bible Society, what may we not expect? There was a time, we may conjecture, when the light, which now directs and

cheers our day, as yet in its primitive, uncombined state, presented a variety of primary colours; beautiful indeed, but only calculated to confuse and disturb the powers of vision, till they were called out of this chaotic state, to form the pleasing, ambient light which we now enjoy. Such has been the moral state of the Heathen: their illusive theories, beautiful to the eyes of some admirers, must give place to the clear light which now shineth; to the pure word of God, ready prepared for the hand of the Missionary."

The Rev. Thomas Cowan seconded the motion.

The Rev. Daniel Wilson, M. A. returned thanks in the name of the Committee. He wished to remind the Meeting, not with the view of ratifying the vote of thanks but of exciting others to the same duties, that the Gentlemen of the Committee had by far the most arduous task to perform; that they gave up their attention and their time to the business of the Society; a contribution (when their private engagements in this great City are considered) of by far the most intrinsic value. In alluding to the prospect of general peace, he desired that all should view the hand of Providence interposing in our favour, and that all would ask with pious gratitude, What shall I render unto the Lord? He remembered that some time since, when a vote of thanks to Lord Wellington for some glorious achievement in the Peninsula was moved in the House of Commons, by the late Mr. Perceval—a man, he must say, around whose private and public virtues his mournful death had shed a kind of sanctity;—upon some Member observing, that "Ministers might thank their Stars;" that excellent man replied, "No, Sir; Ministers may thank their God!" Such was the feeling which he desired might prevail in our present rejoicings.

John Poynder, Esq. moved, that the Meeting do urge upon the friends of the Society the establishment of Church Missionary Associations; and likewise the support of the separate School Fund for the education of Children in Africa. Mr. P. adverted feelingly to the merits of an aged and venerable supporter of the Society, the Rev. Thomas Scott. "He is fast sinking," he added, "beneath the pressure of years and many infirmities: when he is gone, he will have left behind him the gratitude of this Society; and the regrets of many not only

in England, but in Africa, and Asia—indeed throughout the world.”

The Rev. Basil Woodd seconded the motion, and urged, from his own experience, the benefit of uniting Annual Collections at Sermons with Weekly and Monthly Contributions. The Annual Sermon kept zeal alive; and the constant Contributions supported the fund.

Lord Gambier.—“Ladies and Gentlemen, I can say with truth, from the bottom, of my heart, that it has always been a pleasure to me to perform the duties of my situation in this Society: and could I express my present feelings, I would. Unaccustomed as I am to public speaking, I will beg leave to quote the language of a Rev. Clergyman, who addressed this Meeting on a former Anniversary. He recommended to us to support the interests of this Society, by our daily prayers to Almighty God or his blessing upon it.—I can assure you, that I have felt the benefit of this; for I make it the subject of my daily prayers. I will now conclude the business of the day in the words of the Psalmist: “Praise the Lord, all ye people; O praise the name of the Lord. From the rising-up of the sun unto the going-down of the same, the Lord’s name is to be praised. Bless the Lord, O my soul. Hallelujah, Praise ye the Lord.”

On Wednesday evening, the Rev. Basil Woodd, M. A. preached *the Annual Sermon before the Members of the Associations in and near the Metropolis*, at the Church of St. Lawrence Jewry, Guildhall, from Acts xvi. 9. The Collection amounted, with new Annual Subscribers, to 54*l.* 18*s.* 11*d.*

The Tenth Anniversary of the British and Foreign Bible Society

Was held, May 4, at Freemasons’ Hall, and attended by persons from various parts of the kingdom and different quarters of the world.

The President read the Report, and was assisted therein by the Rev. William Dealtry. The exertions, patronage, and influence of the Society have been

greatly extended during the past year, more particularly in Russia and Holland. Since the commencement of the Institution there have been issued **300,323 Bibles** and **505,002 Testaments**; to which may be added **17,585 Bibles** and **23,940 Testaments**, purchased and issued for the Society on the Continent of Europe. In addition to these, **73,000 Bibles** and **49,000 Testaments** have been printed and circulated on the Continent, by Societies aided by the British and Foreign Bible Society: making, in the total amount, **One Million One Hundred and Forty-eight Thousand Eight Hundred and Fifty Copies**.

The total net receipts, exclusive of sales, have amounted to **62,441*l.* 8*s.* 10*d.*** during the Tenth Year, being **4,438*l.* 7*s.* 3*d.*** less than the receipts of the Ninth Year. The receipts for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amount to **24,766*l.* 2*s.* 10*d.*** being **15,241*l.* 4*s.* 7*d.*** more than in the Ninth Year; making an excess in the total receipts of the Tenth Year over the Ninth of **10,761*l.* 5*s.* 9*d.*** The total net payments of the Tenth Year were **84,652*l.* 1*s.* 5*d.***

When the Report was concluded, the President addressed the Society. He had long contemplated, with grateful pleasure, on the Report of the Committee to be read that day; but his grateful anticipation and anxieties in the discharge of this duty, had been more than counterbalanced by the facts detailed—with the progressive influence and lively emotions of zeal and pleasure, which that Report must create in the breast of every one who had any real love toward God or affection toward man. He hoped the Society would proceed forward in its benevolent career. No part of the Report was more pleasing than the tendency of that Society to unite the hearts and affections of Christians of various denominations, in all parts of the world; exemplifying by their conduct that admirable precept, "Love one another." The success of the British and Foreign Bible Society could only be attri-

buted to the peculiar blessing of God. While ascribing all praise to Him, we are permitted to enjoy and to partake of the pleasure. The zeal manifested by this Society was not momentary, but durable and substantial. He trusted it was a holy flame kindled at the altar of the Lord—that it would continue to burn until all the ends of the earth should see the salvation of God.

His Royal Highness the Duke of Kent briefly moved, that the Report be read and adopted;—and was seconded by the Hon. and Very Rev. the Dean of Wells, in a speech of great eloquence and piety, which deeply impressed the Meeting.

The President then read a letter from Prince Galitzin to his Lordship, expressing the gratitude of the friends of the Bible Society in Russia to the British and Foreign Bible Society, for the very eminent services rendered to Russia.

His Lordship then introduced the bearer of that letter, the Rev. John Paterson, from St. Petersburg; who would, he said, gladly have remained a silent witness of the proceedings of that day, had he not been importuned to give an account of the exertions and prospects of the Institution in the northern parts of Europe, the inhabitants of which had commissioned him to convey their warmest acknowledgments for the liberal assistance which they had received. If the accounts transmitted by him and his colleagues had conveyed joy, so much more remained to be told, beside what is contained in the Report, as must augment that joy. The simplicity of the plan, the greatness of the objects, the patience and laborious perseverance, and vigorous prosecution of its objects, manifested by the British and Foreign Bible Society, had awakened the attention of all classes. It had revived his sometimes drooping spirits, when advocating the cause of the Society among nations at war with Great Britain. Since his return to this country, he had attended the meetings of some Auxiliary Societies, which had deeply impressed his mind with the greatness of the operations of the Bible Society; but, on the Meeting of this day, he felt himself compelled to say, like the Queen of Sheba, that the half had not been told him. The fundamental principle of this Society, of uniting all religious denominations in one grand and specific object, had, under the Divine Blessing, forwarded the circulation of

the Bible upon the Continent in the most effectual manner. The grand distinction, of *the Bible only, without note or comment*, and giving circulation to the *received and authorized versions of the different nations*, had been the especial cause that he and his colleagues had not hitherto laboured in vain. In Russia, this had had the most happy effect; and it had engaged the support of foreign Christians of all denominations. When a Bible Society was proposed in Russia, the bishops not only approved of the plan, but the Archbishop of St. Petersburg recognized this important feature in the Institution. Such was the liberal conduct of every dignified ecclesiastical character in that empire. Such had been the conduct of the Emperor Alexander, his princes and his nobles. The effect produced was the most splendid; combining the patronage of both Church and State; aiding in a cause in which the grandeur of its objects seemed to eclipse every other that had been formed for the everlasting welfare of mankind. It had produced the most singular and happy effects on all classes of society: even the Russian Peasants subscribed in little groupes for a copy of the Scriptures, to be held as common property. It was not unusual for them, if they could not raise the requisite sum, to offer their passports (without which, a Russian Peasant cannot enjoy his daily liberty), as the pledge of payment. Eight years ago, there had been but one Bible to a thousand persons, and now there will be one in ten, and one Testament to every five persons. The St. Petersburg Society and its Auxiliaries are printing, or making preparations for printing, the Scriptures in ten different languages, to the number of about 60,000 copies.

It was the happy determination of the Russian Bible Society, in their first Resolution, that their exertions should not be diminished until every individual in Russia possessed a Bible! This was the determination of the great and good Alexander. The peasants in Russia have caught the sacred flame, and the inhabitants of Siberia take the lead.—Gladly would he stay all his days in this happy country, but already he heard a voice from the North of Europe, saying, "Return and help us;" "and," added he, "I cheerfully obey the call."

The Chancellor of the Exchequer, in moving thanks to the President, observed, that it would be a superfluous waste of time to congratulate his Lordship on the glorious results of the last year. It was now, indeed, two years

since he asserted in that place, that a Christian had no enemies.. "This sentiment is now realized to us, as Britons and Citizens, by the recent occurrences of Providence. If ever the hand of Providence has been visible in the affairs of mankind, it has been so in the transactions of the last twelve months; and these astonishing events have had a most favourable aspect toward this country. If we look round for our enemies, how they are dispersed! A peace is in prospect, not of an ordinary kind; not a mere respite; not a suspension of arms; in order to renew hostilities with fresh vigour; not the trick of diplomatic chicanery, to obtain advantage under the semblance of negociation: but the universal assent of contending powers, to lay aside long-rooted prejudices and hostility, by the manifestation of brotherly love. The union was cordial, like brothers and friends, and they embraced each other as Christians."

His Excellency Count de la Gardie, Ambassador from the Court of Sweden to that of Madrid, moved the thanks of the Meeting to the Vice-Presidents. His manly and dignified person, his foreign accent, his energy of mind, his high station, and his heavenly spirit, rendered it impossible for any feeling heart to resist the influence of his address to the Meeting. "Permit me," he concluded, in broken accents, "to present, in the name of my king and country, the gratitude which we feel for your kindness to our poor brethren in Sweden. Receive my cordial thanks in the name of the whole Swedish People. May Almighty God bless the endeavours of the British and Foreign Bible Society—and every one of you! I expect not to see you any more, but I shall never forget these moments, and shall esteem them among the happiest in my life. The blessing of the poor will be upon you! Excuse a man who entertains for England the most exalted sentiments: let him remain in your remembrance!"

The Lord Bishop of Norwich concluded an excellent speech, by observing, that when the conduct of Alexander the Macedonian was compared with the conduct of Alexander of Russia, it shrunk into nothing. The Christian Hero, instead of murdering a friend, saves an enemy; instead of burning a city, saves one from destruction. Such are the true friends of the Bible Society, carrying into effect the leading principles of the Bible.

Charles Grant, Esq., M. P., jun., considered the Re-

port as containing absolute demonstration of the benign and salutary effects of the Institution. He referred to the affecting declarations delivered in foreign accents, which they had that day heard. To have witnessed such declarations must have removed all opposition to this Society, if any opposition had remained: it must have impressed every heart. No imagery was sufficient to describe the scenery of that day. "Here we ascend above the storm and tempest, and indulge with angels our contemplations of victory and conquests with pure and unmixed delight. Here are trophies and conquests which produce the most refined pleasure, without touching with remorse the silent reflections of the soul. Europe has been delivered from the most destructive of all tyrannies, and we cannot but justly applaud our brave deliverers. But such a conquest is attended by many secret sorrows, many fearful forebodings. At what a vast expense of blood and treasure has this conquest been obtained! We hear the groans of fathers and widows, of brothers and husbands. But in the conquest which we have this day met to celebrate, there are no secret misgivings, no painful feelings: here is ample scope in our imaginations for all that is great and good. How much personal, domestic, and general happiness has been produced! What consolation has been poured forth into the abodes of misery, affliction, and distress! What triumphs of charity! These are scenes which the most exalted may desire to contemplate. These are scenes which may occupy unseen worlds, and the flight of interminable ages. On this occasion, we behold princes, nobles, and senators; the guardians of our coast and the protectors of our laws." Religion was calculated to exalt every station; and to inspire every noble sentiment into the heart of a free people, rendered still more noble by deeds of beneficence. He hailed with delight an assembly of Christians, laying aside the distinctions of their several orders and classes, and uniting under the influence of common principles; agreeing to promote one common object, equally grand and magnificent, not forgetting at the same time the necessary gradations and distinctions in society. "Here the lowest may engage without presumption, and the loftiest without degradation. It is not because we have in this place forgotten our distinctions, or consider them as unimportant: No; but be-

cause we know and feel that we are engaged in a cause which shall survive all distinction. The doctrines of this Sacred Book, which we are anxious to circulate, will rise above expiring nature. On this hallowed ground our affections and views are combined." Never was there a moment more auspicious, nor a crisis more stupendous. How many signal and important lessons are afforded by the last war! It was a moral war; not an appeal to physical force, but to those stern virtues in society which are the master principles of action. The happy events which have occurred, open a field which is peculiarly propitious by the return of peace and the repose of Europe. Last night it was unanimously resolved in the House of Commons, to address the Prince Regent to use his influence to make the general Abolition of the Slave Trade a specific article in the Treaty which is now consolidating. It must be a peculiar pleasure to him, (turning to Mr. Wilberforce), who had commenced the labour of attempting the abolition in this country, that he should live to see its final extinction in other nations. "Having resolved that the world shall be free, let us be desirous that it should not be a pernicious and worthless freedom. Let this boon be bestowed. Let all Europe and the world know what are the sleepless energies which are treasured up in the heart of a free people; that, however insulated in our names and institutions, yet, in a spirit of humanity, we are enthroned in the heart of the inhabitants of Europe. May we not anticipate the time when this Meeting shall be gratified with the presence of representatives of different societies from the four quarters of the globe? It is no dishonour to the greatest names, and the most eminent rank, to enrol themselves with us. It will add splendour to the highest dignities." Rally round this standard, this safeguard of civil life.

In acknowledging the thanks given to the members of the Royal Family who patronised the Society, his Royal Highness the Duke of Kent mentioned, that the absence of his Royal Highness the Duke of Sussex was solely occasioned by ill health. They would consider his own thanks as the thanks of the other branches of his family whose names had been mentioned. The support which he had given to the Institution arose from his conviction, that it was the most effectual method of ren-

dering real service to the poorer classes of society to put the Word of God into their hands. It gave him pleasure that this Society was composed of persons of different religious tenets. Although he was sincerely attached to the Established Church, yet he entertained equal respect for others, who worshipped the Creator with reverence, who were obedient to the laws, and manifested loyalty to the king. He most cordially united in the zeal and gratitude which inflamed this Meeting; and he hoped, that in every succeeding year, so long as he lived and was in this country, that he should attend and behold an assembly as respectable as upon that occasion.

The Rev. Dr. Romaine, from New York, lamented the existence of the war between the two countries, and more especially from what he had seen and heard that day. He could not but give his feeble testimony to the excellency of the plans of the British and Foreign Bible Society; and he was confident he was expressing the general feelings of his countrymen,—“for they have caught your spirit, and they emulate your example.” That any person professing Christianity should oppose the free circulation of the Bible, was to Christians in America a subject of the greatest astonishment.

Rev. Robert Pinkerton, from Moscow, gave a most pleasing account of the establishment of a Bible Society in that city, on its rising from its ashes. He had possessed opportunities of recommending this Institution among the Calmucks and Tartars. Already 3000 copies of the New Testament had been printed in the Tartar Language, chiefly at the expense of this Institution: these are circulating with avidity. Earnest application is made from Crimea for copies. The Calmuck New Testament is in progress, and the Society is proceeding to procure a translation in the language of Thibet.

The Bishop of Norwich moved the thanks to the Presbytery of Glasgow, for their annual collection; in which he felt pleasure, that whatever difference might exist in forms and ceremonies, their object was one and the same. He really believed, that there had been more religious benefit derived from this Institution, to the uninstructed part of mankind, than by any other since the first promulgation of the Gospel to the present day.

Lord Gambier seconded the motion.

The Rev. W. Dealtry moved the thanks to the Aux-

liary Societies throughout the world. "Is it possible," he asked, "amidst such a profusion of sacred fire, we can remain cold and insensible? Shall our hearts remain frozen, while Finland and Siberia are melting? Shall we feel no anxiety, when Ethiopia stretches out her hands to God? Shall we go quietly to sleep, when Russia and Moscow are vigilant and active? Is it possible that we should faint when the whole world is rising? 'For lo! the winter is past: the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come: and the voice of the turtle is heard in our land.' Now the tempest is over, and the clouds are driven away: hosts are advancing on all hands, and the harps of Zion are playing to the breeze, the melody of heaven."

A motion was then put, for thanks to the President for that day, by Z. Macaulay, Esq.; which was seconded by Rev. J. Owen, who concluded the business of the day with that devout aspiration:—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." Amen, and amen.

The sixth Anniversary of the Jews' Society

Occurred on Thursday and Friday, May 5th and 6th. On Friday the Annual Meeting was held at Freemasons' Hall, at twelve o'clock; his Royal Highness the Duke of Kent, Patron, in the Chair.

The Hall was crowded with Ladies and Gentlemen.

The Hon. and Rev. the Dean of Wells preached, on the preceding evening, at St. Bride's Church; and the Rev. William Cooper, of Dublin, on the Friday evening, at the Jews' Chapel. The Collections amounted to 268*l.* 13*s.**

The Anniversary of the Naval and Military Bible Society

Took place May 10th, at the New London Tavern, Cheapside; his Royal Highness the Duke of

* The Anniversary of last year was called by us the *Fourth*, by mistake. See vol. I. p. 198.

York, Patron, in the Chair. His Royal Highness the Duke of Gloucester, with Admirals Lord Gambier and Lord Northesk; and Generals Calvert, Borthwick, and Neville; with other naval and military officers, were present, and a great number of members of the Society. It appeared from the Report, that above 9000 Bibles or Testaments had been distributed during the last year; and about 100,000 since the formation of the Society in 1780.

*The Twentieth Anniversary of the (London)
Missionary Society*

Began on Wednesday, May 11. The Rev. C. F. Steinkopff preached at Surrey Chapel, from Matt. xiii. 38: *The field is the world*: and, in the evening, at the Tabernacle, the Rev. Thomas Raffles, of Liverpool, from Acts xix. 22—27.—On the 12th, the Annual Meeting was held at Surrey Chapel, when the Report was read, Wm. Shrubsole, Esq. in the Chair. In the evening, the Rev. D. McIndoe preached at Tottenham-Court Chapel, from Isaiah xl. 5. And on Friday morning, the 13th, the Rev. William Gurney, M. A. (in the absence, from sudden indisposition, of the Rev. M. R. Whish, of Bristol), from Habbakuk ii. 14.;—the Anniversary concluding by the administration, in the evening, of the Lord's Supper, at Sion and Orange-Street Chapels. The Collections amounted to 1,428*l.* and the income of the Society for the last year to 16,130*l.* 11*s.* 4*d.*

At the Annual Meeting, the Rev. John Campbell, just arrived from the Cape of Good Hope, gave an interesting narrative of his journies in that country.

The Fifteenth Anniversary of the Religious Tract Society

Was held on the morning of May 12, at the London Tavern, at seven o'clock; Joseph Reyner, Esq. Treasurer, in the Chair. It appeared from the Report, that the Receipts of the last year had amounted to 5,124*l.* 4*s.* 3*d.* and the Expenditure and Debts to 5,962*l.* 1*s.* 1*d.* The Rev. John Campbell bore a pleasing testimony to the usefulness of the Society's Tracts in South Africa; as did the Rev. John Patterson, respecting the northern countries of Europe. Several other Gentlemen spoke in very glowing terms of the extending benefit derived from the Tracts of the Society, and gave many interesting instances of their good effect on individuals.

Foreign Intelligence.

RUSSIA.

Imperial Ukase of singular Piety.

THE following Imperial Ukase, or Proclamation, was read at the General Meeting of the British and Foreign Bible Society, on Wednesday, May 4, 1814, by the Rev. Robert Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

Beloved subjects! A year is elapsed since we were called upon to return thanks to God, for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily

marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of His Almighty Arm. Who is powerful without Him? Who is strong and stable, unless by his will? Let us turn to Him with our whole heart and mind. Let us not be . . . d of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without Him, we are nothing. Let all the praise of man, therefore, be silenced before Him. Let each of us present the sacrifice of praise to Him to whom it is due. Our true glory and honour is humility before Him. We are convinced that each of our faithful subjects always feels this, and especially after so much Divine Goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to Him, for the unspeakable mercy shewn us. By the power of his Almighty Arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory: What shall we render unto him, but tears of gratitude and joy!

(Signed) ALEXANDER.

*Given at the Head Quarters,
Carlsruhe, Dec. 6, (O. S.) 1813.*

*Piety of the Allied Sovereigns, contrasted with the
Impiety of Bonaparte.*

After this authentic document of the religious feeling of the magnanimous Emperor of Russia, we can have little hesitation in believing a statement made some time since in a Rotterdam Paper, which furnishes a very affecting instance of the solemn

acknowledgment, by the Allied Sovereigns, of the Providence of God.

When Field-marshal the Prince of Schwartzburg observed the defeat of the French, after the three days' fighting at Leipsic, he was anxious to convey the tidings himself to his sovereign; who, together with the Emperor of Russia and the King of Prussia, was stationed on a height about two miles from the field of battle. The Field-marshal galloped up at full speed; and, saluting the Emperor with his sword, said, "Your Majesty! The battle is at an end: the enemy is beaten at all points—they fly—the victory is ours!" The Emperor raised his eyes to Heaven, full of tears: when, dismounting, and depositing his hat and sword on the ground, he fell on his knees, and aloud returned thanks to God. This example was followed by his Royal Friends, who, kneeling by his side, exclaimed, "Brother! the Lord is with you!" At the same instant, all the officers in attendance, as well as the guard, kneeled down; and for several minutes a dead silence reigned; after which, more than a hundred voices cried, "The Lord is with us!" The sight of three crowned heads, accompanied by a great number of distinguished warriors, kneeling under the canopy of Heaven, and, with tears, praising the God of battles, was most truly affecting.

It was to be expected that victory would follow the standards of such warriors. National honour put on God will draw down his protection and favour. Nor could such impiety as is related in the following anecdote well escape the manifest chastisement of Heaven.

At the conferences with Bonaparte, when an attempt was made to obtain peace before his irruption into the Russian Empire, he declared he would destroy the empire. The ambassador replied, "You may propose to do so, but it is the Almighty who disposes events." Napoleon, in a rage, exclaimed, "Tell your master, I am he that proposes, and I am he that disposes."

Impious as was this reply, it bears much characteristic evidence of its authenticity; and is said, moreover, to rest on undoubted authority.

*Letter from Prince Alexander Galitzin, to Lord
Teignmouth.*

My Lord,

St. Petersburg, Jan. 20, 1814.

The Committee of the St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy Member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

The first year of the existence of this our Society has been already signalized by very numerous and considerable enterprizes and actions. Beside the distribution of the Holy Scriptures in different languages throughout several countries of this extensive empire, the Committee have partly begun and partly undertaken to print them in the Slavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol languages. The number of Members and Benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and feel it. In the mean time, the happy effects of the establishment of the St. Petersburg Society and its Committee, has been, the production of similar Committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mittau.

We entertain the most sanguine hopes from the co-operation of these Committees in our general undertakings.

The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, has delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually His word, acknowledge with a heartfelt satisfaction the instruments of his holy decrees.

The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their Member, the Rev. John Paterson, in their splendid successes.

Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

I have the honour to be,

Your Lordship's most humble

And most obedient Servant,

PRINCE ALEXANDER GALATZIN.

FINLAND.

Extract of an Address from the Abo Bible Society, to the British and Foreign Bible Society.

The Subscriptions and Collections toward the Bible cause in this poor country, which, but a few years ago, had been desolated by war and famine, have greatly exceeded the highest expectations of this Society. For this, no doubt you will join us in blessing God; inasmuch as it affords a decisive proof that the prevalence of infidelity, of indifference to divine things, and of a practical levity, not less destructive than either, has not extinguished, in the breast of this generally poor but manly and industrious nation, an ardent love for the Word of God; and a pleasing hope that He will lift upon them the light of his reconciled countenance in Christ, and, with temporal peace and quiet, grant them that peace of God which passeth all understanding, and which shall end in everlasting rest in a better world.

On behalf of the Bible Society,

(Signed)

STEINHEIL,

Governor General of Finland.

March 29, 1814.

INDIA,—AGRA.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society: written by one of the Chaplains of the Honourable East-India Company.

(Continued from p. 157.)

WE introduce this Journal to our readers with great pleasure. It exhibits various indications that the time of God's mercy toward India is fast approaching; and that it may soon be said of India, while looking on the abominations of the multitude, or the "*altars to the unknown God*" of the more refined, "*the times of this ignorance God winked at, but now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained.*" It is evident from this Journal, and from other communications respecting India, that a spirit of inquiry is rapidly diffusing itself, especially among the Musselmen; and the most happy consequences may be confidently anticipated, through the Divine Blessing on the judicious and conciliating measures pursued by the real friends of India to enlighten and benefit her immense population.

We refer our readers for some account of Abdool Messee to our First Volume, pp. 261—286. The Fourteenth Report of the Church Missionary Society, delivered at the Anniversary on the 3d of May, contains other interesting particulars respecting him. The Rev. T. F. Thomason, of Calcutta, writes to the Secretary, under date of Oct. 9, 1813;

If you have safely received a packet which I forwarded for you last June, containing a Diary of Abdool's Journey from Calcutta to Agra, you will be pre-

pared to hear more of that useful labourer. I have now the pleasure to send you a continuation of the Journal, giving an account of his labours in Agra, up to the latter end of August. His progress in every Missionary Gift is equal to our fondest expectation: his success in Missionary Labour greatly exceeds our hope. For we could not have ventured to hope for such rapid and extraordinary effects as have attended his ministrations at Agra in this short period. A bright day seems to be rising on those parts. What may we not expect from beginnings so prosperously breaking out among us? If it should please God to continue Corrie and Abdool together, we may hope for extensive fruits. The Address to us from Mr. Corrie, a copy of which is enclosed, has given rise to an Association among the friends of Christianity in this place, for the support of Corrie's Institution*. Though we feel ourselves acting under and for your Society, we have not yet published our proceedings, or designated our Society as auxiliary to yours. The title assumed by the subscription paper in circulation, is "A Fund for the establishment and support of Native Schools, under the superintendence of the Rev.D. Corrie, at Agra, or elsewhere." The subscription amounts to nearly 400l. per annum, which will go far in supporting the establishment; and I have some hope that it may even exceed that sum.

But all the particulars of this institution, with the proceedings arising out of it, shall be regularly transmitted to you, for the information of your Society.

The Hindoostanee New Testament, by the lamented Martyn, assisted by the learned native Mirza Fitrut, is printing. The Gospel of St. Matthew, as soon as it was struck off, was distributed liberally by Abdool, as will be seen by his Journal. He doubtless feels especial pleasure in enlightening his countrymen by means of the blessed labours of that man to whom, under the grace of the Holy Spirit, he himself owes all his knowledge of the Gospel of Christ.

* This Address will be found in the Fourteenth Report of the Church Missionary Society. We do not print it here, as it consists chiefly of an Abstract of Abdool's Proceedings, which are here given at large.—EDITORS.

The Committee of the Church Missionary Society, on the view of the prospects opening before it in India, have doubled the grant which they had before made to the Corresponding Committee at Calcutta, and now appropriate, beside the salaries allotted to its Missionaries, the sum of 500*l.* per annum to the support of Schools in India, and 500*l.* per annum to the establishment of Readers and Catechists and the furtherance there of the Society's general designs: and there is every reasonable expectation of a far larger sum being soon called for, and of liberal support to the funds from the European residents in India.

March 18, 1813.—Arrived at Agra. Abdool had come on some days before, and related several conversations with persons on the way about religion. Many copies of St. Matthew given away. On one occasion the number and names of the travellers were to be reported at the police. It was late when the requisition came from the head-man of the village. Abdool was unwell, and desired the eldest Christian Boy to go along with the police officer to make the report. On writing the names, the head-man of the village, a Hindoo, said, some of these names he had never heard before, and asked who Abdool Messee might be, and what caste the boy himself was. The boy answered, he was an Isace (i. e. Christian.) The man asked what religion that might be. The boy replied, that of the English; and that he had a book, by reading which, they might learn what kind of religion it was; and, if they would listen, he would read in it to them. They consented. About midnight Abdool awoke; and, on inquiring for the boy, whom he missed, was told he had come and taken his book, and was gone again. Abdool, anxious for his safety, rose and went to seek him. After going to two or three places, he found him in the midst of a large company, reading St. Matthew's Gospel. On inquiring in Agra for a house for Abdool, one was found every way desirable; the rent agreed on, and possession in part given; but Abdool's character being in the mean time made known, the owner, a Mahe-

metan, drew back, and would not accept him for a tenant.

On account of a late scarcity in the Mahratta Country, many hundreds of poor creatures have flocked to this neighbourhood in quest of food. Abdool went to the skirts of the town, where they resort, and gave pice (half-pence) away; inviting them, at the same time, to hear the Gospel, and send their children to him to learn to read. At first they received him as an Angel of Light: but a report was spread among them, that he was an Arabian, and sought to carry off their children: so that for several days the poor creatures refused to receive the charity which he offered them, or to hear any thing from him.

Sunday, March 21, 1813.—About three P.M. six native Christians, beside the children, &c. attended Hindoostanee Worship in the Fort, with whom Abdool read prayers, and expounded Luke v., it being the chapter in order of reading. His talent for expounding greatly improves, and discovers more and more of the influence of Divine Grace on his mind. In the evening many hundreds of the poor assembled near the Fort, to whom Abdool read and explained briefly the Ten Commandments. Many cried out, "These are true words; and the curse of God will be upon us if we obey them not!"

March 22.—Set our Native School in order, by appointing six of the head boys to learn English on the New British Plan, that some or all of them might, through the Divine Blessing, become translators. They all continue to learn the Catechism in the mornings, with Persian during the day; and attend Morning and Evening Worship, in which Abdool officiates, by reading a chapter and making remarks upon it, using some prayers from the Liturgy afterward.

Sunday, March 28.—At Three o'clock, the congregation of Native Christians consisted of about forty persons. Abdool explained the Gospel of St. Luke in order; and read and commented on the fourteenth chapter. Some of the people staid to inquire who he was, and said they felt their hearts much affected whilst he was addressing them. In the evening he went into the town. A great crowd collected to receive charity. Before he distributed the pice, he explained the original state and the fall of man. Many sat quietly; evidently more taken up with the discourse, than with their own necessities. Some of

them, on being, through mistake, offered a pice a second time; withdrew their hand, saying, they had already received. Daily some of the Mahometans come to converse with Abdool.

April 2.—A Molawee came, he said, to dispute. Abdool told him, he would not dispute, for two reasons: 1. Because, though he understood the meaning of the Gospel in general, yet he could not say that he was able to explain every difficulty: and, 2. Because, should they engage in dispute, he might say something that would offend, and so be guilty of a breach of hospitality. But if the visitor would sit down in a friendly way, and read a chapter or two with him in the Bible, he would do it gladly. The Molawee expressed much surprise, saying, that some, who wished to propagate Christianity, had spoken ill of their way, and that he had expected Abdool would do the same. He sat down, and Abdool read from several parts of the New Testament, and conversed on them with him. The result was, the Molawee went away pleased; and on Saturday came again, bringing his son with him to hear this New Way.

April 3.—During the last week, Abdool became desirous of fixing his abode nearer to us, because the Mahometans were becoming troublesome by their constant visits, so as to interrupt his proper studies. This evening he went to visit a very old man, accounted by the Mahometans a holy man, and much resorted to by many of them. He had been a scholar of Abdool's grandfather, and had repeatedly expressed a desire to see Abdool, who had accordingly visited him on Tuesday. The old man expressed much satisfaction at seeing him, but begged he would not speak on religion before his disciples. Abdool said, as he desired it, he would not, but should take his leave then, and come when he was alone. This evening was fixed on. This evening, however, many were collected at the old man's house. Some asked, who Abdool was. The old man told them, mentioning many circumstances respecting the respectability of his family: among others, that Abdool's mother's brother is President of the Royal Mahometan College at Delhi. They then asked Abdool, whence he now came; and, on being told that he was a certain Englishman's disciple, they inquired what he had learnt. He replied,

he had gained some valuable information in religion. One of them said, "What connection has religion with the English? Their native country is a small island, where they can know nothing; and, in this country, what benefit in religion can you reap from them?" Abdool told him, that he spoke thus for want of information. The old man made a sign for Abdool to desist. Abdool said, "If you are afraid I should be disgraced before this company, pray understand that I go into the Bazar to speak on these subjects, and am not ashamed of Christianity, that I should flatter or deal in ambiguous language." "Well," said the old man, "but now leave off; and come among us from time to time: we shall be happy to see you." The discussion was thus interrupted, and nothing satisfactory could afterward be introduced; so Abdool rose to go. They again invited him to frequent their society: he replied, he had not time to spare for mere visiting; but if they would allow him to read a chapter in the Gospel every time he came, he would wait on them as often as they pleased. They expressed a wish that this might be the case. Time will prove their sincerity.

Sunday, April 4, 1813.—In the afternoon, at Three, fewer Native Christians attended Hindoostanee Worship; but a great many servants of the gentlemen who live in the Fort came to hear, behaved very orderly, and heard with much attention the explanation of the Parable of the Prodigal Son. In the evening Abdool explained the Apostle's Creed to multitudes of Natives, collected outside the Fort, who all behaved respectfully to him.

April 5.—A Molawee came on purpose to desire that Abdool would point out any place in the Gospel where Jesus Christ is called the Son of God. He turned to the account of the transfiguration of our Lord, and read it. The Molawee made no objection, and asked for a copy of our prayers, that he might see our manner of worship.

After Morning Worship Abdool took the children, and went into the Fort to be ready for the Afternoon. When all the children were collected, he read to them the story of "Henry and his Bearer." They all expressed great delight. When he had finished, the eldest of his nephews said, "Now I must of necessity be baptised."

April 10.—Abdool and the children walked in

the afternoon to the celebrated Taze or tomb of the famous emperor Shah Jehan and his favourite queen. He had much conversation with the Mahometan Priests, as we should call them, who have always been retained to read the Koran at the tomb. In the evening a most venerable man of their number came to Abdool's house, where they had a long conversation on the Divinity of Christ. Abdool remarked it as a hopeful sign, that many of the Musselmen of late have conversed with him coolly on this subject.

Sunday, April 11.—About Nine o'clock, while the Native Christian Children and Servants were at worship, another venerable old man, who says he is ninety years of age, came from the Taze to Abdool's. As they were kneeling down during the Liturgy, he knelt down with them. The tears began to roll down his cheeks as they proceeded in the Service: toward the end, he repeated "Amen," heartily after each petition. When prayers were ended, he went up to Abdool, and embraced him; who said, "Do you know that I am a Christian?" He answered, "Yes: I heard so yesterday. I have often seen the English at worship, but never understood their language; but your prayers are most excellent, and my soul has been greatly refreshed by them." In the afternoon fewer of the Native Christians came, but many Mahometans and Hindoos, to the number of fifty or sixty. Fewer were assembled outside the fort than usual.

Good Friday, April 16.—In the Afternoon, about the usual number of Native Christians assembled inside the Port; to whom Abdool expounded the chapter respecting Abraham offering up his son Isaac, and Matthew xxvii.

Easter-Day, April 18.—None of the Native Christians belonging to the Fort attended, but a greater crowd than ever of Hindoos and Musselmen; to whom Abdool explained Exodus xii. and Romans vi. with greater happiness of manner and expression on his part than ever. The event is with God! In the evening a greater crowd was also collected without the Fort. One blind young man, a Mahometan, well dressed, was anxious to keep silence, that he might hear: and said, if he could by any means ascertain the truth of Abdool's doctrine, he would straightway embrace the Gospel. A stout young Faquar, on being told that he would get none of the charity, said,

"I know that; but I come nevertheless every Sunday to hear the word."

April 22, 1813.—This evening, as Abdool was riding through the city to visit some of the Native Christians at their houses, in passing the police a person came to call him. A Nabob, named Alif Khan, had lately arrived from Delhi. On Abdool's passing, some of the bystanders told him who he was, which induced the Nabob to call Abdool to him. After some introduction, he told Abdool that he had been informed of his name and his change of religion; and asked him why he had changed. Abdool said, "With a view to salvation."—*Nab.* "What, then, is there no salvation in your former religion?" and he repeated a verse in Arabic signifying, that the people would be of any religion which the king favoured.—*Ab.* "If it were so, you and others would embrace Christianity: as it is, I alone have become a Christian." The Nabob asked of his relations; and said, he had come to visit some of his own here.—*Ab.* "It is a pity you will take so much trouble about earthly things, and take none about your salvation."—*Nab.* "I am content with my own way, and doubt not of salvation."—*Ab.* "But now pray begin to doubt. I give you warning that there is no salvation in your present way."—*Nab.* "How do you know?"—*Ab.* "By the word of God," mentioning the prophets, and saying, "You know the names of these books, but have never seen them: they are in my possession, and, if you would read them, you would no longer speak ill of this way." One of the by-standers said; angrily, "What, then, were all our forefathers and learned men fools, that they should not know the right way?"—*Ab.* "I do not say that they were fools: but they had not opportunities of knowing the truth, and therefore were less to blame: but those who took away the means of knowledge from them were great offenders." Much other conversation ensued, which ended in the Nabob's desiring that Abdool would come again, and bring some of the translations with him.

Sunday, April 25.—In the afternoon none of the Native Christians attended Divine Service; but from forty to fifty Hindoos and Mahometans; most of them new siles. In the evening the crowd was so great without the Fort, and so much noise and bustle; that little effect seemed to be produced by Abdool's discourse.

April 27.—Abdool went into the city, with a view to visit the Nabob from Delhi; but was told he was busy, and could not see company. A number of Hindoo Merchants were standing together near that place, and some of them called to Abdool by the name of "Padree." Abdool, observing they wished to speak with him, asked if they meant him, or wanted him. They said "Yes." One repeated some things, which a sturdy Faqueer had told them that Abdool had said to him, about not giving charity to people able to work.—"So," said he, "we hear of your preaching to the poor: that you say formerly we were all one, but that Satan has brought about these differences." This gave him an opportunity of stating briefly the Scripture Doctrine, during which he was often interrupted by questions. Among others, having told them that he learned a true religion from a Sahib, one said, "How can you speak thus? The Sahibs let their nails and hair grow long, and are entirely ignorant: what holiness can you learn from them?" Another said, "Their women expose themselves, and are very loose, I have heard, and great sinners." Abdool said he had never seen any Brahmin's or Pundit's wife so modest and humble as some of the English Ladies. One said, "But are not our books true, and do not our Pundits tell us the truth?" Abdool said, "If I were to speak my real sentiments on that head, you might perhaps be offended." They all said, "Oh! No." He then told them the vanity of trusting in the works of their own hands, &c. The Faqueer he had refused to give money to now joined them, and was very angry, and said he would send Collee (the Goddess of Destruction) in the night to destroy him.—Abdool: "If you mean any servant or disciple of your own by that name, the Chokedars (Watchmen) will take care that he shall not get at me to kill me; but as to that black figure which you call Collee, I have no fear that it will rise out of its place to injure me; and to-morrow I will shew myself to you, if it please God, in spite of Collee." The Hindoos laughed at the Faqueer, and begged Abdool would often come.

April 29.—The old man from the Tage, referred to on the 11th instant, has continued to come, and to shew great love for the Word of God. He has spoken of Abdool in the city, to many, with much respect. In consequence a wealthy Mahometan sent to invite Abdool

yesterday to visit him. On entering the house, he found great preparations for a feast, and many assembled. All the party shewed him great respect; the master of the house, a man advanced in years, in particular. After some time, Abdool said, he understood he had sent for him to converse on religion; but he perceived that they were met for other purposes. The master of the house said there was no harm in such entertainments; and, if he did not entertain his guests, they would not come again: and asked if he never went to Nautches (Dances). Abdool said, not since he had been to Calcutta; and that from the society of such women no good could arise, but much evil. The young men seemed amused, and the old man too laughed. Abdool said, he no doubt was at ease with respect to the pardon of his sins, since now in his old age he seemed so unconcerned. "Ah," said he, "your conversation is much more becoming;" but then, &c.—excusing himself as vain people do. Abdool soon rose to depart. The Mahometan Gentleman asked leave to send a portion home with him; which is a usual custom among them. Abdool begged he would not, as he had enough to supply his necessities; and, especially, would not be a partaker in such vain entertainments. The young man, son of the host, thinking the proposal arose from considerations of expense, said, in a haughty way, that he allowed his Kitmudgar (servant) one hundred rupees per month. "Very likely," said Abdool; but, for a Faqeer, a blanket and stuff are sufficient." Then wishing them all good evening, he begged them to observe, that he came among them a Christian, and left them a Christian. He was attended to the door, and entreated to come again: he said, if they would send for him to read the Gospel to them, he would come with pleasure, but not otherwise.

In going to the above house, he called at the Hindoo Merchant's, where he found also the Faqeer. They smiled on his approach; and one said, on his reminding the Faqeer that Collee had not come the preceding night, "True; you who do not believe in these things, they have no power over."—Abdool: "But should they not rather injure those who do not obey them, than you who worship them?"—"True," said one; "and the fact is, that they are all nonsense; but our wives and old women would plague us to death, if we did not obey the

idols."—"Then," said Abdool, "do you yourselves confess your idols to be folly?"—"We do indeed," said they all.—This gave Abdool an opportunity of speaking on the subject, and they begged him often to come among them.

Sunday, May 2, 1813.—The Old Man, from the Tage, came to Morning Worship. In the Afternoon, none of the Native Christians attended, but as many or more of the Hindoos and Mahometans living in the Fort. In the evening, a great crowd was collected without the Fort, and silence kept the whole time. Abdool spoke to them on the Angel's annunciation of Christ's birth. A Mahometan Gentleman, attended by several servants, stood behind Abdool during the whole discourse, and seemed much in reflection: on going away, he saluted Abdool very respectfully. The Faqueer, before mentioned, was also present; and, when the discourse was finished, stepped forward, and told the people, that Collee had sent this man to instruct them. What a contrast between *Collee the Destroyer*, and *Jesus the Saviour*.

May 4.—The Mahometan Gentleman, who came to hear Abdool's discourse on Sunday, had, it seems, reported among his friends favourably of what he heard. In consequence, three of the chief men of the city, with forty or fifty other respectable Mahometans, assembled to-day, and sent a person to persuade Abdool to come and look at a house to hire. Abdool went; and, in the way, the messenger confessed the true reason of his wishing him to go into the city. Abdool went on, nothing dismayed. On entering, he sat down at the lower end of the room. They desired him to come up higher. He said, the Gospel taught him to take the lowest seat, and that his rank did not entitle him to sit beside them. They still desired he would come up higher. Then, a Molawee, who had known Abdool some years ago, at Lucknow, said, in a kind of set discourse, "See here, Friends, this man, who used to fast three times a week, and is the son of such and such respectable ancestors, has forsaken the religion of his fathers; and is an instance of what a man will be, when God intends to destroy him." Abdool heard him out, and then answered, "If you had said, that Satan had deceived me with the purpose of destroying me, I might have been silent; but your speech is a reproach upon God, as if he purposely

led me into error. I have, indeed, left all my former ways, as you say; but it is as if a man should leave off idolatry. I have left that Idolatrous Worship of myself you refer to; and you should ascribe it to the grace of Christ, who has converted an idolater." The usual objections were then discussed at great length, and with little heat; but that, now and then, the natural enmity of the mind would discover itself.

Abdool had taken his New Testament, which is his constant companion; and a copy of St. Matthew, which one of them received publicly. He answered all their objections, by references to the New Testament, which made one of them say, he would learn Hebrew that he might search the Original Scriptures. Abdool said, "Yes, Satan only desires that you should delay. At your time of life, you could scarce attain any knowledge of Hebrew before your death, and Satan desires you should die undecided." One of the chief men at length said, "Now, O Friends! I perceive the day of judgment is near, and that Islam will not remain. The English will take away our faith." Abdool said, "Do not think that any thing like force will ever be used; for, be assured, that is contrary to the Gospel." One said, "True: their religion is doubtless a religion of good-will, and without oppression." One asked Abdool, "And do you intend to visit Delhi?"—"Yes," said he, "when I have opportunity."—"Then," said the other, "you will afflict many there."—Abdool: "The Gospel forbids to give any one pain, and if my conversation causes you pain, I do not wish you to send for me again." They all said, "No, no," and wished he would take a house near them.

On rising to come away, after three or four hours' conversation, the Molawee who had known Abdool at Lucknow, said, "We sent for you, because we thought you were a worldly man, who had forsaken your religion for earthly motives; but, from your preaching in the Bazar, and your conversation just now, we perceive you are indeed become a Christian, and are lost to us." The person who had come to hear on Sunday, and who had sat silent all the time, followed Abdool out, and said to him, "They sent for you to ridicule and shame you; but, thank God, no cause of shame has been found in you."

(To be continued.)

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

By Mr. H. M. Bulmer	£. 4	0	0
ST. CLEMENT DANES SUNDAY SCHOOL ASSOCIATION: Second Contribution: by Mr. H. C. Christian, Superintendent	6	11	6
Ladies at Clapham: Fifth Quarter: by Mrs. Joseph Wilson	10	2	7
PERCY CHAPEL ASSOCIATION: (in the year, 227 <i>l</i> . 16 <i>s</i> . 5 <i>d</i> .)	84	2	1½
LOCK CHAPEL ASSOCIATION: (in all, 251 <i>l</i> . 0 <i>s</i> . 11 <i>d</i> .)	83	9	10
By Mrs. Pratt: Fourth Quarter	2	17	3
ST. ANTHOLIN'S ASSOCIATION: Fifth Quarter: by Rev. R. Johnson	7	7	6
KENSINGTON ASSOCIATION: (in the year, 56 <i>l</i> . 16 <i>s</i> .) by Mr. Joshua Crabtree	16	16	0
By Mr. John Kincaid, jun., Spital Square: Second Half Year	3	3	0
By Mrs. Bates, South Mims: First Half Year	1	6	0
ST. JAMES'S MANCHESTER CHURCH AND SUNDAY SCHOOL ASSOCIATION: First Half Year: by Mr. Keeling	35	0	0
PENNY ASSOCIATION of the Working Class attending St. Mary's Chapel, Birmingham: Second Half Year	19	14	10
Boys' Sunday School, &c.	0	19	5
A few Children	0	17	6
SOUTHWARK ASSOCIATION (in all, 400 <i>l</i> .)	47	8	11
CARSHALTON ASSOCIATION: by Rev. Joseph Rose, M. A.	18	19	0
By Rev. Edward Phillips, East Tytherley	5	0	0
Friends, by Rev. S. Crowther, M. A.	5	0	0
By Mr. Joseph Christian, Wigmore Street	2	10	7
CHATTERIS ASSOCIATION: First Quarter	21	0	0
By Rev. John Nunn, B. A. Stanton Lacy: Subscriptions, &c.	9	6	6
BROUGHTON ASSOCIATION (near Kettering): by Rev. A. B. Haller	9	0	0
By Rev. W. B. Fennell, <i>Penton</i>	5	19	0
SYDBURY ASSOCIATION: by Rev. H. W. Wilkinson, M. A.	21	4	10
PENTONVILLE ASSOCIATION: by Rev. T. Sheppard, M. A.: Fourth Quarter:			
By Mrs. Bateman	4	11	6
By Mrs. Winter	4	5	0
By Miss Harwood	1	6	0
BLACKFRIARS ASSOCIATION: by Rev. W. Goodie, M. A. (for the Year, 186 <i>l</i> . 5 <i>s</i> .)	62	5	0

By Mrs. Morrison, <i>Alston Moor</i> (Cumberland)	2	17	0
Armagh Missionary Society: by Rev. Messrs. Oldfield and Johnston	30	0	0
ASHTED ASSOCIATION (near Birmingham): by Mr. J. S. Green	15	0	0
DEWSBURY ASSOCIATION: by Rev. J. Buckworth, M. A. Vicar.			
Subscriptions	53	14	0
Teachers and Scholars of the Church			
Sunday School	6	12	10
Collection at Church	12	9	6
Contributions from the Sunday			
Scholars on the same day.....	1	12	2—74 8 6
<i>Cawthorne</i> , near Barnsley: Collection by Rev. Mr. Langley	18	14	6
Part of Collections made by the Rev. T. Charles, B. A. at <i>Bala</i> , and other places in the County	26	2	6
BRISTOL ASSOCIATION: Sixth Contribution: (in all, 3050 <i>l.</i>).....	750	0	0
By Rev. John Fawcett, M. A. <i>Carlisle</i>	30	9	8
SEAMEARE ASSOCIATION: by Rev. J. Boutflower, M. A.	12	0	0
Penny Society at <i>Kempsey</i> (Worcestershire): Three Quarters	3	4	0
By the Rev. Thomas Howes, M. A. from <i>Fordingbridge</i> : Two Quarters	4	16	8
ELY CHAPEL ASSOCIATION: Fourth Quarter	24	0	0
<i>St. James's Church, Clerkenwell</i> : Collection by Rev. W. E. Faulkner, B. A.	16	10	9½
A few Gentlemen, by S. Bellbroom, Esq.	49	15	0
<i>Clapham Church</i> : Collection by Rev. W. Dealtry, M. A. F. R. S. Rector	85	0	1
<i>St. Anne's Blackfriars Church</i> : Collection at the Fourteenth Anniversary: by Hon. and Rev. the Dean of Wells	301	15	3
<i>St. Lawrence Jewry Church</i> : Collection and Subscriptions at the Fourteenth Anniversary: by Rev. Basil Wood, M. A.	54	18	11

Contributions to the School Fund.

(The Names, in *Italic* are those directed by the Contributors to be given to the liberated Slave Children toward whose support and education their benefactions will be applied.)

Margaret Corston Cooper, aged Four Years and a Half (Annual): for <i>Margaret Corston Cooper</i>	5	0	0
Friends, Undergraduates of Cambridge (Annual): for <i>Charles Simeon</i>	5	0	0
F. Chassereau, Esq. <i>Kempsey</i> : further Contribution, for <i>Francis Chassereau</i>	7	7	0
Mrs. Elizabeth Squire, <i>Thrapston</i> (Annual): for <i>Elizabeth Squire</i>	5	5	0
A Few Gentlemen, by S. Bellbroom, Esq.	49	15	0

Missionary Register.

No. 18.

JUNE, 1814.

No 6.
Vol. II.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

Hull and East Riding Church Missionary Association.

AN Association was formed on Wednesday, June 2d, at Hull, for that town and the East Riding of Yorkshire, in aid of the Church Missionary Society. The Secretary of the Society, together with the Rev. Joseph Jowett, and the Rev. William Jowett, preached sermons on the occasion, and assisted at the Meeting. About 500*l.* is already contributed. Further particulars in our next.

Hibernian Church Missionary Society.

We announce with great pleasure the establishment, on a large scale, of a Society in Ireland, in aid of the Church Missionary Society. The centre of its operations is to be in Dublin; but its influence is to be extended, as opportunities may offer, by the formation of Associations throughout Ireland,

The Secretary of the Church Missionary Society, with the Rev. Daniel Wilson, and the Rev. William Jowett, passed the greater part of this month in Dublin, assisting in the formation of this Society.

which promises abundantly to repay their exertions, in calling forth the zeal of Churchmen in Ireland for the support of the Society's undertakings. A full account will be given in our next.

Foreign Intelligence.

SWEDEN.

The Speech of His Excellency Baron Rosenblad, one of the Lords of the Kingdom of Sweden, Minister of State, Knight and Commander Grand Cross of all his Majesty's Orders, &c. &c. &c.—when he took the Chair as President of the Evangelical Society, in the Committee, which met at Stockholm, on the 5th of October, 1813.

Gentlemen,

WITH sentiments of the sincerest gratitude, I now undertake the confidential office with which your choice has honoured me. I am aware of my deficiencies; and they could not fail to occasion me great anxiety, even so as to make me very doubtful whether I ought to accept this place among you, when I consider that I succeed that venerable and revered character, whose great age has induced him to withdraw from a Presidency which he has held from the commencement of this Society, and which, under the blessing and favour of Almighty God, he has filled, with great advantage to the diffusion of Gospel Light, as well as with much satisfaction to all the Members of the Institution.

But, Gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive

and laborious official engagements; and the unceasing care I have been obliged to exercise, in order to accomplish their many important duties, has not seldom awakened in me the painful Reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of Religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and so favoured me with an opportunity of correcting my past neglect: placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart: but I feel my own incapacity for such a solemn work, and rest all my hopes of success upon assistance from our Lord and Saviour Jesus Christ—yes, upon him alone, who has assured us, that he will not quench the smallest spark of grace: and truly we may all encourage ourselves in the certainty of his Almighty Aid, if we follow the light of his Holy Spirit, and have a single eye and a firm purpose to promote his glory, and to communicate to our fellow-men a knowledge of salvation by faith, in his Atonement.

We have outlived the awful period when the doctrine of the Atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, mid Infidelity, with unblushing front, deride the revealed Will of God, and either openly or secretly undermine the sacred foundations of the Gospel Doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people, and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went—we have truly the most abundant cause for thankfulness to a gracious God for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the Word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus: and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed

pains mentioned, before which, however, every knee shall bow, "whether it be upon earth, or under the earth?"—But the promises of God are fulfilling: for "heaven and earth shall pass away, but my words shall not pass away." (Luke xxi. 33.) And "Upon this Rock will I build my Church, and the gates of hell shall not prevail against her." Gospel Light is dawning again on those nations where the shadow of death sat almost enthroned, and barriers are raising against "the abomination of desolation."

In a certain country, most powerful because of its veneration for religion, and consequently for the laws; where, as a result, the welfare of the public and individuals rests on the surest foundation; a Society was established, and in times, too, while the whirlwinds of desolation were yet laying waste the earth. The aim and glorious object of this Society embrace a distribution of God's Holy Word and Gospel Light through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim—that the finger of God is in it: His guardian care is therein distinctly unveiled.

Warned and roused from their indifference by what they have experienced of the horrible effects of infidelity, several other nations have also bestirred themselves, and followed the glorious path struck out by the before-mentioned honoured Society. And we, among others, cannot help being exceedingly thankful to God, that what is called the "New Philosophy" begins to be treated with contempt in our native land, and that the minds of men have taken a favourable turn toward better things.

Under the protection of a Government affectionately attentive to the preaching of the pure Gospel of Christ, measures are now actively adopted for improving both the character of preaching and the mode of education; and we have often the happiness to find that the best gifts of eloquence are no longer wasted upon dry moral portraits, but suitably exerted to honour the Giver, by ascribing glory to the name of Jesus and his Atonement.

Gentlemen, you are reaping the comfort of that delightful reflection, that from the first moment which

gave existence to your Society, you have been co-workers with Him who alone can bless the works of our hands and the meditations of our hearts. You have sent forth, among high and low, thousands and ten thousands of instructive Religious Tracts; but, what is infinitely better—the Holy Scriptures, that fountain of all true light, which shews us the way to everlasting salvation. We know that these precious donations have brought forth much fruit, and been received with gratitude throughout the land; which cannot but be very pleasing tidings to you, and afford you a mighty encouragement to persevere in well-doing.

Eternal Saviour of the world! strengthen and support the desire Thyself hast graciously awakened in this Society; that all the members of it may work as one man, and, with full purpose of heart, spread abroad that heavenly knowledge which records Thy Atonement, Thy Suffering, and Thy Death! Grant success and Thy richest blessing to all we shall do toward promoting this great end! We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners,

NORWAY.

Value put on a Copy of the Scriptures.

A FARMER in one of the northern provinces, who had often endeavoured to procure a Bible, but was never so happy as to get that precious volume into his possession, brought at last a cow to the next market-town, and offered her in exchange for one, but in vain—there were no copies for sale; and those who enjoyed the blessing would not deprive themselves of it for the sake of the temporal advantage which was offered them.

RUSSIA.—ESTHONIA.

Great Want of the Scriptures.

IN this province, there are about 106,000 inhabitants; and among this number not two hundred New Testaments are to be found. Yea, there are thousands who have never seen a New Testament in their life: there are even pastors, who have none in the dialect in which they must preach. Yet in this district there are above 11,000 people who appear truly pious, in connection with the United Brethren; and perhaps nearly as many who are inquiring after the truth, beside those who do not stand in any connection with them. What a blessing must redound to the British and Foreign Bible Society in being the means of furnishing these good people with the Word of God!

NORTH AMERICA.—PRINCETON COLLEGE.

Bible Society of Nassau Hall.

THE manner in which this Society originated, deserves to be related. It affords a pleasing instance of good educed out of evil, by the superintending influence of a wise and holy Providence. The establishment of this Society was the result of a gross indignity offered to the Bible, and was intended by the students as an expression of their abhorrence of the crime. They have associated with a view to distribute the Holy Scriptures in the American Army and Navy; and likewise copies in their original languages, to suitable persons unable to buy them. Of this society most of the students in that college are members.

The Friendship of Christians even in War.

A British Vessel, bound for Halifax, having on board a number of Bibles and Testaments sent by the British and Foreign Bible Society, was captured, last year, by an American Privateer. The Massachusetts' Bible Society, as soon as the circumstance was known, exerted itself to recover the books: but, finding them dispersed into so many different hands that it was impracticable to collect them again, they endeavoured to repair the evil which the rapacity of some of their countrymen had occasioned. A subscription was set on foot in Boston; and, in a few days, a sum greater by one half than was needed, was subscribed, and it would have been easy to have increased it to almost an indefinite amount. A remittance of 155*l.* was, in consequence, forwarded to the British and Foreign Bible Society, to cover the cost and insurance of the Bibles and Testaments captured.

“We have thus done what we can,” say the Massachusetts' Bible Society, “to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope, that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret, that two nations, allied in feelings, habits, interests, language, and origin, should be engaged—that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities.”

RUSSIA.—ESTHONIA.

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 mended by our dear brethren and sisters.

—Being the first Sunday in Lent, we
 beseech the Lord, that he would make it a season of
 awakening and conversion unto him, by the
 precious word which proclaims unto lost
 sinners love unto death, describing all the scenes of
 sufferings on our account.

1.—Being prayer-day, a man and two children
 attended. After the service was over, we went to
 visit the people in their dwellings, which always gives
 great pleasure. On looking at their gardens, we
 saw that God had blessed their diligent exertions with
 good fruits. In Ferdinand's grounds we saw a pump-
 kin not yet full grown, which measured three Dutch Ells
 in circumference. Some of the people had not room
 enough in their houses to stow away the produce of their
 garden grounds, but the corn-harvest did not turn out
 this year so plentiful as last.

In the evening, we set fire to the thicket which the
 tigers are most apt to haunt. The best marksmen
 amongst the Hottentots were on the watch, to shoot
 whatever might start out of the wood, but were disap-
 pointed, for no tiger came forth, nor any other animal,
 to escape the flames.

March 15, and following days, we were visited by many
 of our people, who expressed their most earnest desire
 to be saved from sin, and asked our advice in their spi-
 ritual concerns. We gladly availed ourselves of the op-
 portunity of extolling the boundless grace and mercy of
 the Lord, who never yet despised the broken and contrite
 heart.

March 26. — We called to mind, with much grati-
 tude, the first preaching of the Gospel in the Lauwes-
 kloof, by our late dear brother Kohrhammer, four years
 ago. We adore the Lord for what he has since done
 here at Gruenekloof, in bringing so many souls to the
 knowledge of himself, and forming here a small con-
 gregation of believing Hottentots, who rejoice in his
 salvation. Some have already departed this life, in
 reliance upon him and his merits, previously giving full

proof of their faith, by their life and conversation, who, before that time, were slaves of the devil. Having hitherto held our meetings in our hall, which was become by far too small to contain our people and the increasing number of hearers, we had fitted up one of our out-houses, in which about three hundred may find room, till we find the means of building a chapel; and, this morning, at nine o'clock, we solemnly dedicated this interim place of worship to the Lord. We first met in our hall, and thanked him for the many blessings we had enjoyed in this place, where his promise has been truly fulfilled, that *where two or three are gathered together in his name, he will be in the midst of them*. We then walked to the new place, and, in fervent prayer, dedicated it to the service of God. Having received to-day letters from Europe, they not a little contributed to enliven our hearts in celebrating this festival, and we delivered to our dear people the salutations contained in them, from our brethren in Germany and England, which were received with many thanks. The departure of our venerable brother, Jeremiah Rieler, excited us to pray to the Lord, to supply his place with a man after his own heart. After the service was over, we informed the congregation, that we had put up a poor's box, that if any were able and willing to assist the poor, they might have an opportunity of doing it, according to our Saviour's rule, unobserved by man, but seen and rewarded by their heavenly Father. It was a moving sight to see afterward old and young putting in some small money with the most eager good-will.

April 12, 1812.—A woman, Veiltje Namaqua, left our place. She was a most self-righteous woman, and quarrelled with every person in the settlement, even with those who shewed her most kindness in her poverty. She took her daughter with her into her own country.

July.—We corresponded with our brethren at Gnadenthal, and were glad to hear that the single brethren Fritsch and Schulz had been appointed to the service of this Mission, hoping to have in them active fellow-labourers.

During this month, brother Schmitt and his wife spoke with all the inhabitants of our settlement, individually, with much satisfaction. Many of them gave

witness of the work of God's Holy Spirit in their souls, by which they are humbled and taught to know themselves as sinners, and to seek forgiveness and peace.

Mentor Dambra said: "I am in a bad way. I cannot believe on the Lord Jesus Christ, nor that he has shed his blood for me! Pray for me."

Keiser Springfield: "I am always going about, seeking deliverance; but evil will not depart from me. I kneel down, and pray our Saviour to give rest unto my soul; for though I am an old man, I feel that I still am full of sin."

Jan Jaeger: "I feel as if I had no heart at all; but I pray God to bring me off from that evil way in which I have walked hitherto."

Hendrick Soldat: "In the beginning I could not acknowledge myself to be a poor sinner; but now I have learnt that lesson, by experiencing much distress and misfortune."

Kebus Krueger: "It is a bad time with me, but yet much better than ever before in my whole life; for I now hear the word of God, which I heard no where in former days. I do not, indeed, understand much; for my heart is still too corrupt, and I cannot yet pray to our Saviour as I ought. At church, however, I often feel something that I cannot describe."

Aug. 10.—The brethren John Gottlob Schulz, and John Fritsch, arrived here from Gnadenhal, and we and our congregation bid them welcome with much joy.

Aug. 21.—Some of the inhabitants having been seduced to drunkenness, we convened our people, and gave them very serious admonitions respecting this vice, so ruinous both to soul and body, and consequently not to be suffered in any degree in our settlement. We trust it will have the desired effect.

Sep. 20.—It pleased the Lord to lay a special blessing upon the preaching of the Gospel; a great number both of our own people and of strangers being present. After the sermon, several came to speak with us concerning the state of their souls.

Margaret Faro: "What shall I do to obtain the peace of God in my soul! I have for a long time comforted myself with the idea, that I had not committed such grievous sins as other people; but I have lately

perceived such wicked thoughts rising up in my heart, that I believe, if I had lived in the days of our Saviour, I should have joined his enemies to cry out, Crucify him, crucify him." She then burst into tears, and said, "O pray for me, that I may be saved."

A child said: "I am a disobedient child; I want to pray, but am ashamed to do it before my parents in the house, and am afraid to go into the wood: but I am very uneasy, for I hear in the meetings, that I must pray to our Saviour to make me a good and obedient child."

Sept. 21, 1812.—We spoke with all our baptized people.

Ephraim said: "It is as if sin were always seeking me, to assail me in one way or other. I therefore find how necessary it is always to have Jesus my Saviour in view."

Luke: "Though I am a very ignorant man, yet I am persuaded, that if our Saviour had not become man to suffer and die for me, I must have been lost for ever. On this subject my spirit often dwells, and I converse with him about it."

Leis Krueger, a child, said: "I have nothing to say, but that I am a very bad child, and disobey my parents. And no wonder, for, for these three weeks, I have never prayed to our Saviour. I am now resolved not to forget it any more, for I also wish to become a child of God."

Susanna Jaeger, a communicant: "My Saviour is above every thing to me, in heaven and earth, and I hope that he will soon take me to himself. I rejoice when I think of that moment. The enjoyment of the holy communion is always a refreshment to my soul; ~~get new life by it.~~ As to externals, I have a very scanty subsistence. For four weeks before harvest, I can get nothing to eat but wild figs; and if I want meat, I go out to seek land-tortoises, and when I pray for it, I never miss finding food."

Sep. 28.—Four excluded persons were re-admitted, two added to the candidates for the Lord's Supper, and three appointed for confirmation. When we announced it to them, they were particularly affected and thankful for the favour bestowed upon them.

Nov. 10.—We had a very agreeable visit from Mr. Campbell, and two English Missionaries. He lately arrived here on a pastoral visit to the English and Dutch Missionary Establishments in this country.

On the following day, they went into all the Hottentots' houses, and conversed with several of them, in a very kind and confidential manner, about the grace bestowed on them. Many answered the questions put to them in a very open-hearted way.

Rachel Saul said: "Yes, Sir; we cannot indeed sufficiently thank the Lord for the mercy shewn unto us. I strayed long in the wilderness, and knew not that there was a Saviour. Now I have been taught to know him in my latter years. O that I were more thankful! But herein I am far behind. He must help me with his Spirit, and give me power to be more obedient to him and my teachers, and to walk in his ways. We are not worthy, that we should be so kindly remembered in your native country. I beg you to thank all our friends and benefactors."

Others said the same, and our friends seemed much pleased with their visit. After the evening service, they desired to offer up their prayers and thanksgivings, in fellowship with us, for the goodness of God, who had caused the light of his Gospel to shine so bright in this place. We joined most fervently in their prayers, that in Africa also the knowledge of our crucified Saviour may spread far and wide, and many nations flock to him as their Redeemer.

Nov. 12.—These worthy visitors left us, the Hottentots, in their usual manner, singing some farewell verses for them, which they answered by singing an English Hymn.

Dec. 2.—Sarah Wime, a woman of the Namaqua Nation, came to ask what she should do to be saved, and added: "I hear that Jesus Christ has died, and shed his blood for the remission of sins, for all men; but I fear I have committed too many and too great sins from my youth up, which now are again brought to my remembrance, and fill me with distress." We gladly directed this poor sinner to our Saviour, assuring her, that he would hear her prayers, and have mercy upon her.

In the last days of the year, brother Schmitt and his wife spoke with all the candidates for baptism, new people, and children, with much satisfaction. Many confessed, with great contrition, their coming far short of what they ought to be.

Mentor Dambra observed, that he came here to live

unto God, but had of late lost that mind, and even railed at the teachers.

Dinah Esau. "What can I say of myself; I am the worst woman in the world. Formerly I saw in others only what was wrong, but now I see it all in myself, and do not attend to the faults of others. My conduct, hitherto, grieves my heart; I have behaved ill to our Saviour, and to my teachers, for when the latter reproved me for my unfaithfulness, I grew angry, and used bad language. Is it possible that I may yet obtain forgiveness?" We assured her, that with our Saviour she might obtain the remission of all sin, and deliverance from its power.

The children also seemed much affected, and told us that they often went among the bushes to pray.

Martha Esau said: "I went every day out into the wood to pray; but lately another child mocked me, and I have ever since been ashamed to do it."

Dec. 31, 1812.—At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who has supported and blessed us throughout the year; and in whose pardoning love and sure help, in every time of need, we place our confidence for the time to come.

Jan. 1, 1813.—On entering into the new year, we commended our dear congregation of believing Hottentots, and ourselves, their servants for Christ's sake, and the whole Unity of the Brethren every where, together with all who, with us, call upon the name of our Lord and Saviour Jesus Christ, yea, the whole human race, in fervent prayer, to the mercy of God, most earnestly desiring, that he may yet gain many thousands from among the heathen, as the reward of the travail of his soul.

Jan. 26 and 27.—We had a very agreeable visit from Mr. John Herbert Harington, chief judge of the East India Company's court in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; conversed very kindly with many of our people, on the ground of our faith, and in general shewed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harington most generously gave us 50 dollars, to be distributed amongst the poorest Hottentots of our congregation, and 100 dollars towards the support of the Mission. We felt

very grateful for this most seasonable relief; and on the 31st, having fixed upon 24, as the poorest of our people, we sent for them, after the afternoon's service; spoke to them of the goodness and mercy of the Lord, shewn to them in so many ways, how he had directed the hearts of so many of his children, of various denominations, to take share in their spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harington, who, by active benevolence, wished to administer to their necessities. We then made the distribution. They were much affected; and said; that they were unworthy of the love and kindness of their teachers, and of such good friends, being yet so very deficient in shewing their love to our Saviour and his people, but expressed their thanks to these generous benefactors in the most lively terms, and with many tears of gratitude.

Mar. 14.—The conversations of the candidates for baptism, in their classes, were lively and edifying. They complained; that they were naturally disposed to hide their faults, and to find many excuses why they need not appear to their teachers as bad as they really were.

Mar. 15.—In the men's meeting for instruction, Joshua having put a question on the subject of witchcraft and idolatry, brother Bonatz observed, that there were, indeed, such people, who pretended to have communication with the devil, and used incantations in sicknesses, &c. accusing certain persons of having bewitched the patient; but this was the devil's work in the hearts of unbelievers. As to idolatry, we had perceived, that among their nation, there was great veneration paid to a certain species of jackalls, whom no one dare shoot. Others carried about with them some kind of stones in a bag. Brother Bonatz asked, what all this meant? The men answered: "The people believe that such jackalls or stones are deities, and can help them, and they will not come to our Saviour, who alone can save." "This," replied the Missionary, "is idolatry." The men said: "We now understand you, and therefore think, that every thing may be called an idol, to which the heart cleaves, in preference to our Saviour."

April 11.—Brother Bonatz and his wife spoke with the baptized to their satisfaction.

Nathaniel observed, that he rejoiced, that again the

time had come round, when he might converse with his teacher, for he did not know what to make of his present state of mind. "One day," said he, "I perceive the love of our Saviour so powerfully, that I cannot find words to express it; and on another, I feel so cold and dry, as if there never had been any divine life in my soul. My teacher must explain it to me, for I am truly grieved and perplexed about it." He was reminded, that we live from day to day by grace alone, and stand daily in need of repeated proof of the presence and favour of our Saviour, and of acceptance through his blood; nor must we depend on past experience, and grow negligent, but always, with watchfulness and prayer, look up to him, as *the Author and Finisher of our faith*." He replied; "Yes, it is need and want that drives me to him, or I should soon forget him."

Amelia related, that her husband had been brought to very serious reflection by means of their daughter Ernestina, a child of three years old, who addressed him thus; "Father, how is it, that my mother, my brother Samuel, and myself, are all baptized, and not you? Will you not pray our Saviour to grant you the same favour?" The father was moved to tears, and soon went out of the house into the field. When he returned, the child said: "Now, father, I suppose you have been praying;" which he answered in the affirmative. On the next day, when he was called and informed, that he should be baptized, he was much affected, and said: "Then the Lord has heard my child's, and also my prayers."

April 15, 1813.—Being Maundy-Thursday, we partook of the Lord's Supper, commemorating his bitter sufferings, in that holy ordinance, which he himself instituted, in the night in which he was betrayed and delivered up for our offences.

On Easter-Sunday morning, we prayed the Litany in our burying-ground. Several Christian and Hottentot Visitors were present.

On Easter-Monday, six children were baptized, and being all above two years old, the ceremony was conducted as at an adult baptism. The stillness and devotion of the whole audience was remarkable, and the children were deeply affected.

April 25.—Thirty persons who had been baptized, and fifteen admitted to the Lord's Supper since Easter last

year, met to give thanks to the Lord for his mercies, and anew to dedicate themselves to him.

April 26.—By letters from brother Kuester at Gnaden-thal, we learnt, that it had pleased the Lord to call home to rest his faithful servant, brother Kuehnel. We were not surprised at the issue of his long illness, but felt great pain at the loss of so valuable a fellow-labourer in this part of the Lord's vineyard.

May 9.—In the class of the communicants, the conversation turned upon the rites and discipline of the Brethren's Church, of which our people have very imperfect notions. We explained to them several of our regulations. They then came to speak of the kind share taken by the Brethren's congregations in Europe in their welfare, and that, by their bounty, they had obtained teachers, with a house to live in, and a place of worship where they might conveniently meet to hear the Gospel. Some said: "This is love indeed! Our love to our Saviour, and to our brethren and sisters in Europe, who are always seeking to do us good, is nothing compared to it. And as for our love towards each other, it is sometimes, alas! like smoke, which soon passes away."

June 3.—We spoke with all our communicants, and rejoiced to find them all growing in the love and knowledge of our Saviour.

Adam, an old man of 80, who had been to the Cape-town on foot, on being asked, whether he had spent his time in communion with the Lord, answered, "O yes; he is my highest good; I have nothing beside him in this world. He hears all my complaints, and I can converse more freely with him than with my best friend. Sometimes I could not help praying to, and praising him on the road with a loud voice, so that passengers heard me."

June 29.—Some men came, and confessed that they had felt enmity to each other in their hearts, and wished to be delivered from it. One of them said: "In the last meeting for instruction, when the teacher spoke on the Fifth Commandment, I was so angry that I could hardly contain myself. I was ready to speak out, and tell the teacher how provoked I was, that he should have discovered and betrayed all the wicked schemes I had formed, which were nearly ripe for execution, and thus expose me before all men. Now I see what a wicked

creature I am, and that it is high time that I should turn, with all my sins, to God my Saviour, for pardon."

We salute all our dear brethren and friends in Europe, in the fellowship of Jesus, request their prayers for us and our people, and remain, &c.

JOHN G. BONATZ, H. SCHMITT,
J. FRITSCH.

INDIA.

IN our First Volume, pp. 164—166, and in the Life of Swartz, we gave a general view of the Missions maintained on the Coromandel Coast, by the "Society for Promoting Christian Knowledge." The following intelligence has been since received by that Society.

Vepery, near Madras.

The Rev. Mr. Pæzold, in a letter dated March 1, 1812, details particulars of a visit to Pullicat, where he had seen and examined the children of a Portuguese School, in reading, writing, and religion, the result of which had been very satisfactory to him, excepting that the poor Schoolmaster had very little recompence for his trouble. In the Dutch Town Chapel, he had preached, both in the Portuguese and Malabar Languages, and had administered the Holy Sacrament to 60 communicants: he had also christened 21 children of Malabar and Portuguese Extraction; and three adult females, after suitable instruction. Visiting several families in their houses, he had found some uttering expressions of sorrow and discontent; and others, of a more religious frame, shewing a spirit of faith, patience, and submission to the gracious will of God.

On another occasion, he had visited Pullicat, to perform the office of Matrimony, where also he baptized three adult heathens, who had previously received religious instruction, and also two children.

At Sadras, where no Missionary had been for several years, he had performed Divine Service, four successive days, and administered the Lord's Supper to 20 commu-

nicants; where also he baptized five adult Heathens, and two children. The poor Portuguese Reader at Sadras, he found in a very destitute state; Government not having made the allowance to him which had been granted to his predecessor.

The books, which he had received from the Society, he had distributed to many poor families there, and in the out-settlements. He had also supplied the school at Pullicat with some Bibles, Testaments, and other books, and with writing-paper, quills, slates, pen-knives, &c. Several Portuguese Books had also been forwarded to Sadras. Malabar Books of various sorts he had also sent to Tranquebar, at the request of the Danish Missionaries; and, in return, he had received from them other books, both Tamul and English; and he had also distributed many Tamul New Testaments among their own poor Christians.

A compassionate English Gentleman, knowing the scarcity of rice on the coast, had requested him to distribute a considerable quantity of it among the poor in the Vepery District, which had accordingly been done.

In another letter, dated June 20, 1812, to an inquiry respecting his having sold the Vepery Mission Printing Press, Mr. Pæzold states, that the accusation was altogether void of truth; that the author of the report was well known to him; and that he, having begged pardon; with deep sorrow and contrition for his offence, more need not be said upon the matter:—and, in reply to another inquiry respecting the Printing Press, he had to say, that, from the beginning of the year 1805 to the end of the year 1809, he had printed 600 copies of the Malabar New Testament, and as many of the Malabar Hymn Books, and another work; several hundred copies of the small and larger Malabar Catechisms, besides 800 copies of the late Mr. Fabricius's Malabar and English Dictionary; and that, since then, it had not been possible to carry on the work of printing, for want of means to pay the workmen. There being, however, still a pretty large supply of Malabar Books left, the Tamul School and Congregation at Vepery could have no want of religious books for five or six years to come.

Much of the printing paper, sent to him by the Society, had been used by the Bookbinders and in the English School, writing paper being very dear at Madras. Ho

had also supplied the schools at Pullicat and Trippatore, with some of it, that was suited to their wants. Still nearly 40 reams of it (damaged and undamaged) remained in the Godowns, although the whole supply sent out in 1809, had been partly damaged, and partly destroyed, by the white ants, in the Company's warehouse at Calcutta.

Cuddalore.

The Rev. Mr. Holzberg, in a letter dated the 26th of February, 1812, returns thanks for the continued beneficence of the Society to him, and to that Mission, the state of which was much the same as had before been reported. Some of the families were living as became Christians, and distinguishing themselves by piety, and good regulations in their houses; whilst others had been overcome by their weakness, but, he trusted, had seen and repented of their sins. The European Pensioners attended Divine Service with great assiduity, and several of them were sincere Christians.

The Malabar School consisted of 21 children, and one of the boys promised to become useful to the Mission; his name was Schavermuttee: and, assisting in the School as well as at Church, he had made him an allowance of 16 fanams per month. He mentions, in terms of respect and esteem, a Catechist, named Sattianaden, for whom he had reason to be thankful to the Tranquebar Brethren. He was a man of great patience, doing his duty with pleasure, and exercising the functions both of Catechist and Schoolmaster.

Several English and Tamulian Families (he mentions it with regret) had left that place for Madras, where they expected to find better means of livelihood. The external circumstances of his Mission being very narrow, he had endeavoured to uphold it with what little of his own he could spare; but himself being in narrow circumstances, and having no office from Government, nor any assistance from Germany, he was under great alarms as to what would become of his Mission. The settlement had, for several years past, much fallen off; and the large house belonging to the Mission having only occasionally been rented, a chief source of support to the Mission had failed. All the houses indeed were old, and wanting considerable repairs.

To Captain Green of the Navy, who had applied for

books, he had given an ample supply from the Society's stores; and he had distributed them among English and Danish Families, who were very thankful for such a benefit. Other books he had sent to Dr. John, of Tranquebar, in return for his Malabar and Portuguese Books.

Tritchinapoly.

A letter from the Rev. Mr. Pohlé, dated the 20th of March, 1812, details, that the increase of the Tamul and Portuguese Congregations, in the preceding year, had amounted to 22 souls; three Heathens baptized, and two Papists received, being included. Their interments had been 25; 15 grown persons, and 10 children;—their marriages 7;—their communicants, Tamul and Portuguese, 259, of whom 6 were new communicants;—their English School Children were, at the utmost, 40; and in the Tamul School, there were about 20. The members of the Tamul Congregations were about 320, and of the Portuguese 137.

Of Dindegai and Madura, he had nothing to report, the epidemic fever having again begun to rage in the Madura District. Thus the visitations of God were alarming, whilst infidelity and superstition prevailed; and, like the pestilential fever, infected and carried many before them into spiritual death. The bad examples of Christians, he describes as doing unspeakable mischief. Oh that they would see, that they bind a rod for themselves!

His fellow-labourers in the Mission were two Catechists of the higher caste, and two of the lower; and one of the latter was also their Tamul Schoolmaster. They had likewise two masters in the English School, both of them natives of India. All these persons discharged their duty to the utmost of their power, and were a comfort to him in his declining years.

During the preceding year he had built a new English School-house, the old one having been destroyed by the rains.

The support of the Mission was attended with great difficulties; especially as their customary receipts from Germany had failed, in consequence of the war, and other calamitous circumstances. "I look up to the Lord," he piously observes, "for help! May I experience it, if it be his gracious will, and may I praise him with joyful lips!"

Tranquebar.

A letter from the Danish Missionaries, dated the 22d of October, 1811, mentions, that they had, that month, received the customary stores and presents from the Society, which had arrived in excellent condition; the printing paper especially, which was much wanted.— Five thousand copies of the Tamulian New Testament, from a pattern furnished by the Danish Missionaries, were then about to be printed at the press recently established in Calcutta. To the Society's Missionaries they had ever been accustomed to send a supply of as many Tamul and Portuguese School-books, as they could spare; but their means had never been sufficient to furnish a competent supply for all the Country Priests, Catechists, Schoolmasters, Country Chapels, and Head Christians; and they therefore praise God, that various nations, in their different languages, are now likely to be blessed with the Holy Scriptures, to remove their prejudices against the sacred religion of Christ. Much, however, they observe, had been done by the "Society for Promoting Christian Knowledge," through a century past, in sending printing paper, and other articles for printing and binding books, in Tamul and Portuguese; and also in sending English Bibles, Testaments, and school and other religious books, to the English and Danish Missions; by which many thousands of persons have been benefited.

The late Dr. John, finding that very many who desired books could not read them, nor even their own writings, on Palmyra Leaves, and that more than two-thirds of the native Christians grew up, without the least knowledge of, or instruction in, reading and writing, resolved to establish, and had actually established, reading and writing schools, in English and Tamul, within and without the Tranquebar Districts, and in those places of the Tanjore Country which belong to the Tranquebar Mission. The number of these schools had gradually increased to 20; in which 400 children were learning Tamul, and more than 150 were learning both Tamul and English Reading. To these, the books furnished by the Society were very beneficial; and their dear brethren, Pohlé and Kolhoff, had been so good as to assist these schools with what books they could spare.

The Rev. Mr. Thompson, of Madras, and the Hon. Colonel Molesworth, at Jaffna, of whose good disposition honourable mention is made, had also assisted them with books. Schools at Jaffna had also been assisted by Government; and at Columbo, both Churches and Schools had been re-established. In the district of Tranquebar, much attention was paid to the Extracts from the Holy Scriptures, in Tamul and English, which had been dispersed.—Their letter adverts to certain unhappy circumstances ~~that~~ had occurred at Vellore, which report had been attributed to a fear, on the part of the people, of their being about to be forced to become Christians; which the Danish Missionaries contradict, attributing the tumult to other well-known causes.

They express great satisfaction, in having heard that a new Missionary was likely to be sent out by the Society.

They mention too, that the Madras Government had furnished some assistance to the schools recently instituted by Mr. John, and generously aided from his own funds. These establishments Mr. John considers to be of the first importance; and therefore recommends them to general attention and patronage. Lord Minto, during his stay at Madras, as Governor-General, had, on their humble petition, granted 100 pagodas more, in addition to 200 before granted, to indemnify, in some measure, the losses of the Mission Servants, during the war. A report, spread to England, of Mr. Pæzold's offer of the printing-press belonging to the Mission for sale, they had found to be untrue.

Another letter from the Danish Missionaries, dated the 18th of July, 1812, introduces observations relative to an inquiry that had been instituted, relative to the Syrian Churches, on which they observe:—1st. That although they very much admire the Rev. Dr. Buchanan's zeal, and important discoveries, concerning the internal state of the Syrian Christians, the Mission on the coast cannot be provided by them with able Missionaries, from their seminaries, according to the reports and information they have received of them:—2d. That a previous journey of a Missionary to their Bishop and Establishment, in order to get even a personal acquaintance with them, would be necessary, which would be attended with expenses that the circumstances of the Mission could not bear;—and, 3d, That the ignorance

of their ecclesiastics in ancient and modern languages and sciences, and even of the Tamul Language, which the Missionaries must in some degree possess, would be a great hindrance to usefulness in their congregations.

Mr. Camerer enjoyed uninterrupted health; and had then recently journeyed to Negapatam, where he had married an English Gentleman: on his return, he had baptized 18 Heathens, and received five Roman Catholics.

INDIA.—AGRA.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society, written by one of the Chaplains of the Honourable East-India Company.

(Continued from p. 198.)

May 5, 1812.—To-day a Mahometan Physician sent to request that Abdool would visit him in the evening. He accordingly went, and found him an attendant on the Royal Family at Jondpore. He has leave to visit Agra, owing to sickness in his family, which required change of air. He had heard of Abdool's conversation yesterday, and could not believe he was the person he pretended to be. He offered to bet 2000 rupees, that a person of the family described could not change his religion. He, moreover, said, if it were such an one, he must know him, for they were at school together; and he would send for this person (viz. Abdool Messee), and prove him to be an impostor. On Abdool's going to his house, nothing could exceed the physician's astonishment, to find him the very person described, and his own school-fellow. They had a long and friendly conversation about their former intercourse; and read several chapters in St. Matthew, and other parts of the New Testament. On Abdool's answering his objections, he said, "This is the way I understand you did yesterday, silencing every body by reference to their own customs: and so I perceive Islam will not stand." He took a copy of St. Matthew, and desired to have the whole New Testament.

Sunday, May 9.—The attendance in the afternoon was not so great as on some former occasions; but those

who came were attentive. In the evening, out of the Fort, a greater number than ever was collected, with evident desire to hear the Word. They checked one another, in order to preserve silence. One, impatient at the noise around him, cried aloud, "Keep silence, ye accursed! and let us hear the Word. Ye have six days in the week, have ye not, to babble and talk!" The subject was, *This is a faithful saying*. Several were in tears. One man came forward and declared he would be a Christian. He was sick, had long been ill, did not expect to live long, and these words comforted him. He had never before heard such comfortable words.

May 10.—The above man came, with his wife and two children. He had been a soldier in the service of some native Prince; and has lingered long under wounds received in that service. He did not discover such a sense of sin as to lead us to give him baptism, as he desired. Several Mahometans came and passed the day with Abdool. It has been a day of evident joy in the Lord with him. I was deeply affected by his undisguised relation of the alternate pride and despondency by which he is assaulted.

Sunday, May 16.—Fewer attended Divine Service to-day in the Fort. Of those who did, one has been an attendant for some time past. After worship, he said to Abdool, with much appearance of anxiety, that, when he was hearing him, no doubt remained on his mind of the truth of what he heard; but, when he went among his own friends, they warned him against the Gospel, and told him it was not the true Gospel, for the English had corrupted it. He begged Abdool to decide this doubt for him. Abdool recommended prayer to him. In the evening, many collected to hear the Word without the Fort; and great attention was paid to the account of the manna, with its application to Christ. A very old woman, a native of Nujif in Arabia, came up to Abdool after the discourse, and held a long conversation with him in Persian; in which she repeatedly asked, if there were no salvation out of Christ; and, on his as repeatedly assuring her there was not, she said at last, then she must become a Christian. The Old Soldier attended, and still professed his desire of becoming a Christian.

Sunday, May 23.—To-day a child, four years old, of one of the Christian Families, died, which much affected

all the children of the School, and discomposed the whole house. At 3 p.m., Abdool went into the Fort, where the usual persons attended Divine Worship. In the evening, he went to the funeral of the child.

One evening, during the preceding week, he went into the city. A number of people collected round him, and entered into conversation; at length, they begged that he would sit down, and read them a chapter. He did so, and read the eleventh of John. One of them told him, "If you would have us become Christians, you must come among us, and teach us the Gospel. Come and live among us, and we will attend you daily." He told them, he was looking for a house to hire.

May 26, 1813.—A Mahometan came to beg that Abdool would go and look at some houses for hire. He accordingly went early, and spent the whole day in conversation with different people at different places. He found a house suitable, and agreed to hire it. A learned Hindoo took him aside, and asked him to say plainly the reason, why he wished to institute Schools. Abdool replied, he did not wish to conceal his design, that all should become Christians; but that no force would ever be put upon their wishes. The Hindoo said, he believed so; "but we are sure," said he, "if our children hear the Gospel, they will forsake our religion: for, as it is, whenever they go among the Sahibs, they come home wishing to be like them. One says, 'Buy me a buggy;' another says, 'Let me wear English clothes;' and we are sure that if they read your books, as they grow up, they will laugh at their fathers' customs."

May 27.—Word was brought, that two rich Hindoos had agreed to pay the rent of the house which Abdool took yesterday, rather than let him come to live there. At the same time, no ill-will is expressed, nor the least resentment against Abdool.

May 29.—A Faqueer, of the tribe who go naked, attended by 10 or 12 disciples, came from Juadpore, and took up his abode at the house of the learned Hindoo, referred to in the memorandum of the 26th. The above person sent for Abdool to talk with these Gymnosophists. Abdool began with saying that he was ashamed to find himself in such company, and wondered they should forget the difference between a man and a brute. The Faqueer said, they had attained the original state of man;

for, in paradise, man wore no clothes. Abdool pointed out; that there they were without sin. The old man pretended so were they, and that they had forsaken the world. After much argument; the old Faqueer begged Abdool to notice his humility; for; had any one else thus disputed with him; he should have been angry!

Sunday, May 30.—Abdool was unwell, yet held Divine Service in the Fort; and went in the evening into the city. Nothing remarkable occurred.

June 5.—During this week a place was obtained in the city; and to-day possession taken. Much care and pains had been taken in vain; and, when we were beginning to be without hope, the providence of God brought us the end of our wishes in this respect. Abdool passed most of the day at the new premises, and was visited by many who came to inquire about the change in his views. In the evening he received a message from a number of learned men, who had assembled to canvass the subject of this New Way. On his going, the usual subjects were gone through, with this further circumstance, that ten of them asked for copies of the New Testament.

Sunday, June 6.—The attendance in the Fort was as usual; and, in the evening, without the Fort, the crowd was beyond all former example. Even the tops of some of the houses were covered with Mahometans; but those of the crowd who could not hear, by their pressing and eagerness to get forward, prevented much of what Abdool said from being heard. The subject was the converse of Moses with God on the Mount.

June 7.—The whole day was passed by Abdool in the city; and his house was like an exchange from morning till night. More copies of the Scriptures were sought for; and one Moonshee began to read St. Matthew with Abdool. Three children were brought to school, and the people speak with much admiration of the establishment of a Free School.

June 8.—Among others who came to Abdool, was a young man dressed in the height of the Mahometan fashion. He inquired for the person, who, from being Mahometan, had turned Christian. Abdool said, he was the man. "Oh no!" said the youth, "you are not he; he was a Mahometan, and is become Feringee, and dresses as the English." Abdool said he was the person;

The other expressed his surprise, and asked the reason of his change. Abdool, with his usual simplicity, told the story of his conversion; and, on his mentioning his having heard the truth from a Sahib, the young man confessed he was the son of an English Officer, and had been left entirely to the care of Mahometans, who instilled into his mind a hatred of the Gospel; and, on his father's death, he embraced Islam: but, now that he saw a Mahometan become Christian, and heard his reasons, he was much in perplexity. Abdool was affected to tears by this relation. The young man also wept. He then begged Abdool would not mention the story of his descent, for to-day he felt deeply ashamed, and would now set himself to learn the Gospel.

The school increased to six scholars to-day.

June 9.—Numbers of people visited Abdool again to-day, and many interesting conversations took place. An old Mahometan, uncle to one of the principal men in the city, was asked, on going away, what he thought of Abdool. He answered, "What can I say? He says nothing amiss; and nothing can be objected to the Gospel! What can I say?"

June 10, 1813.—To-day the doctrine of Christ witnessed a triumph. For three weeks past a Faqueer, of the Jogi Tribe, has come frequently to our morning Worship in the School. On Tuesday the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his Disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus without reserve; and began of himself to take off his Faqueer's dress. He first took the beads from off his neck; then broke the string to which the charm given him by his gooroo was suspended; then broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said, now he wished to be instructed in the Gospel, and to get employment. A rupee was given to procure food for the family, with which the wife went and bought a spinning-wheel, saying, she would spin and earn their livelihood. These are wonders in the history of a Hindoo! The whole family afterward eat their dinner with Abdool of their own accord.

To-day an Old Woman also, who has constantly heard Abdool on Sundays, brought her little all from the house of a Mohametan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

A Leper too, who has spent years in religious observances without finding rest to his mind, and who has been some time in constant attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul.

The Old Soldier also, and his Wife and Son, have cast in their lot with us.

The school to-day increased to ten, expressly under the idea that it is a Christian Institution.

June 12.—The whole city seems moved with this new thing, which is come unto them; but not a tongue stirs in opposition. As a proof of this the Mooftee of the Court, whose Father is Khazee ol Khazat, or Native Chief Justice of the Company's head Court in Calcutta, sent to beg that Abdool would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment, and would visit him (the Mooftee) and be friends with him.

It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdool and the principal Mahometans in the city. One of them observed, that Abdool was so provided with armour, that none of their weapons (arguments) could reach him.

The School increased to fifteen.

To-day one of the Native Christian Women came to the house, and said, she had been to a certain place to say her beads, that great benefit arises from repeating the rosary, and that she would say it in behalf of Abdool. He thanked her, but begged she would spare herself the trouble. "Why," said she, "when you were a Musselman, did you not say your beads and pray to your Peer?" On this the Jogi said, "Are you asking of his former practices, or what he does now?" The woman said, "Of his former customs."—"You may as well," said he, "ask me what I did when I was a Hindoo. "I prayed to my Idol, and fancied what I got came from him; but now I see the vanity of such a notion, and it is vain to talk of what he or I did in our former state." The woman said,

it was surprising that these people, who had just become Christians, should find fault with them who had long been Christians. A Musselman asked the converted Jogi if he had indeed become a Christian. He answered, "Yes,"—"and eaten beef too!" "Yes," said he: "I have just now been eating with Abdool Messee." The Mahometan asked the wife, if she also was become a Christian: she said, "Yes, by the grace of God." He inquired what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him who was a learned man; but thus much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it. There being no water in the house, this woman took up a pitcher to go to the river; when Abdool told her she need not be at the trouble, the waterman would soon be there: she answered, she was not become a great woman within these few days, but would, as it became a poor woman, work for her bread, and set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

Sunday, June 13, 1813.—After Morning Service Abdool went into the Fort; where, in the afternoon, several strangers attended Divine Worship, together with most of those who have been in the habit of attending for some time past. In the evening the crowd was so great, and so much noise made, that it was in vain for Abdool to attempt to preach.

June 14.—In the morning, Abdool went early to the house of a son of an European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmans, who were afraid to come to Abdool's house, for the purpose of hearing the reasons of his change.

After this visit, a Molwee, who is called the pillar of Islam in this place, came to Abdool's house with a large company. The conversation took much the same turn as usual, and the Molwee openly took a copy of St. Matthew in Hindoostanee.

A servant of a Rajah, arrived yesterday from Delhi, came to inquire when his master could see Abdool, as, the preceding day, he had heard a company of Musselmen at a Musjid disputing about him; some for, others against him; which made the Rajah desire greatly to see him.

June 15.—The Rajah sent a Molwee, who is one of his attendants, to make inquiries about Abdool, before he should himself visit him. The Molwee, on reading some passages in the Gospel, said, "Is this indeed the Gospel?" Abdool answered, "Yes."—"Then," said the Molwee, "there is no salvation for the Mahometans:—but is this the true Gospel?" Abdool assured him it was. "Then," said the Molwee again, "There can be no salvation by the Mahometan Religion. But there is some doubt in my mind about the truth of this book." In discoursing, Abdool said, "Sir, my faith is founded on the contents of this book," laying his hand on the New Testament; "and what I shall assert I will prove by this book."—"And my faith," said the Molwee, "is founded on the Koran, and I shall answer you from it."—"Then," said Abdool, "let us begin with proving the authenticity of these books."—"How do you prove the Gospel true?" said the Molwee.—*Ab.* "There are four witnesses; Matthew, Mark, Luke, and John; all agreeing in most points, and contradicting one another in none."—"And we have three witnesses," said the Molwee.—*Ab.* "How can that be, when Omar says one is the true Koran; and Ali says another is; and others say, Abubeeker put the true Koran down a well?"—*Mol.* "Where did you hear this?"—*Ab.* "Do I not know the disputes between the Sheates and Soonees on this subject?"—At length one of the company said, "Molwee Sahib, you came to dispute, why do you not go on with your intention?" He answered, "When subject of disputation exists, it is right to argue; but this man says nothing unreasonable." After he went away, the Rajah came, but seemed to have been prompted by mere curiosity. Two Jogis, of the converted Hindoo's former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways.

June 18.—To-day Abdool was informed, that the Kaze (Judge) is taking pains to prevent the children from coming to School, and the people from visiting him. This man causes the British Servants of the Company

much trouble by his litigiousness, and it was expected that he would oppose. One Molwee said to him, on being forbidden to visit Abdool, "True! - the Kazeer is worn down with the care of the city," alluding to a ridiculous story which they have among them on this subject. Some of the children said to him, on his forbidding them to go to school to Abdool, "Will you then instruct us gratis as he does?"

Sunday, June 20, 1813.—This afternoon, for the first time, Abdool held worship in his new house in the city. Our Christian Children attended, and most of the Native Christians in this place. There was a very large assembly also of Mahometans and Hindoos. In the course of regular reading, Abdool read Levit. xix. and Ephesians vi. as Lessons. For the Psalms of the day, he took the xxiid. : and expounded these parts of Scripture as he went along. The boys of the City School joined of their own accord in the responses. The mother of one came up, and ordered him away; the boy answered, "See, these nice boys are at the same Sahib's school, and they join in worship, and why should not I?" His mother then left him to himself. Many of the Mahometans conversed aloud, after the Service was ended, in terms of great approbation of what they had heard. Some said, "How vain are all the objections some make to this man, and what reason is there why we should not hear him!"

The son of a Native Christian, owner of three villages at some distance from Agra, attended. He has been absent at his father's estate almost ever since we have been here. Before he went away, copies of Genesis, of Matthew, and of the Morning Prayers and Litany, had been given to him; and he now expressed much thankfulness to Abdool for these translations: he wished to send a scribe to copy the whole Bible, said the Roman Catholic Priest had never given them an insight into the Gospel, and now he is convinced that the profession of the English is the true Christian Profession. He expressed great joy at the Gospel being preached to the Heathen; and offered to assist its progress in any way that he could. The father of this person is very old, and was a man of rank in Cabul, but was obliged to flee from thence on account of his religion.

The foregoing detail, though but a very small part of what might have been recorded, will render so much

minuteness less necessary in future. The objections usually urged, and the answers given, take generally the same turn, as Abdool confines himself as much as possible to the Word of God.

It has been thought, in general, advisable to give copies of translations, only when asked for; and in this way, during the last fortnight, about 40 copies have been given. Two copies are gone to Cabul, and two to Ajmere; asked for, and received with great thankfulness.

There are six candidates for baptism. The scholars amount now to 35, all avowedly receiving Christian Education.

Beside these our endeavours here, the writer corresponds with five other families, who are, each in its place, doing what they can, by schools and the distribution of the Scriptures, to further the cause of the Gospel in this land. One young man has begun to read the Scriptures in public to the Natives. He is not in the Honourable Company's employ, and wishes to be engaged wholly as a Missionary; but, as he could not be more useful were he professedly a Missionary, he was advised and consented to remain in his present situation. If, by any means, he should be removed from that situation, he will then offer himself to the Society, to be employed in this land.

June 25, 1813.—Yesterday, as Abdool was reading and explaining Acts iv. at his house in the city, an extraordinary instance of Divine Power attending the word appeared. A youth about 15, a Bramin of the Gour caste, had come, among others, to see and hear this new thing. Abdool observed him very attentive; and, as he proceeded, and was explaining verse 12, *Neither is there salvation in any other, for there is none other name given among men, whereby we can be saved*, the lad seemed greatly agitated, and, breaking off his Bramin's cord, threw it away. All who were present observed what he did, but no notice was then taken. After the congregation went away, the lad remained; said he would embrace the Christian Religion; and, in short, of his own accord eat with Abdool, and came home with him in the evening. This morning he was asked, "What did you hear yesterday, that made you throw away your caste, and associate yourself with us?"—Ans. "The faith

of your religion took possession of my heart; therefore I acted as I did."—*Ques.* "But do you remember any expression, which made an impression upon you?"—*Ans.* "I only remember that Jesus Christ is God, and our only Creator, and all things are from him."—*Ques.* "Do you this morning regret what you have done?"—*Ans.* "By no means."—*Ques.* "You used before to abstain from certain kinds of food, and think it holiness: do you feel no reluctance to eat with us?"—*Ans.* "No; I am very happy."—*Ques.* "But suppose the Gospel should require you to abstain from certain kinds of food, what would you do?"—*Ans.* "What the Gospel allows, I will eat; and what it forbids, I will abstain from."—*Ques.* "Did you even hear of Jesus Christ before?"—*Ans.* "I have heard the name from the Mahometans, but did not know that he was God."—Some advice considered suitable was given him. After Morning Worship, he said he had been happy yesterday during worship, but to-day was two-fold more happy. He has an intelligent countenance, and is of a superior understanding. In the evening, after pointing out some facts, connected with our Saviour's history, to the above boy, I asked him; "How came you to believe what you heard yesterday without further inquiry?" He said, "God, no doubt, did it for me; for an assurance came into my mind, that what Abdool was saying was true."

June 26, 1813.—To-day, a man, who had formerly been Kazee of the city, and who had killed his brother, came to Abdool. After the usual salutations, he entered on a dispute with seeming warmth; and said, that what Abdool taught was not the Bible, but what he had extracted from Mahometan Books. "It is in vain," said he, "to pretend that what you teach is Christianity: we see nothing of it in the Christians. The Sahibs take all manner of women into their houses: their care is only about wine, and banqueting, and hunting, and gaming: never say that your doctrine is theirs; you have made up a religion for yourself." Abdool, of course, contended, that the Law and the Gospel were prior to the Koran; and that wherein they agreed, they had taken from the Christians, not the Christians from them. That in respect of the Sahibs, "What you say of them is that judging forbidden in Matthew vii., and if I chose I could prove to your face that you are just as bad as they; but

leave off judging others, and judge from the Book, whether or not the Sahibs live according to it: the Book is our guide, and those who live according to it are the Servants of Christ, and those who do not are the Servants of Satan." The Kazeer took Abdool aside at going away; and asked him privately, if there was any way of forgiveness pointed out for murder in the Gospel. Abdool spoke briefly of repentance, and the efficacy of Christ's blood to cleanse from all sin. The Kazeer took away the Pentateuch; and, after the appointed time, sent it back, begging he might have it every day to read.

June 27.—This afternoon the whole premises in the city were filled with people, to hear Abdool read and explain the Scriptures. Nothing remarkable occurred.

July 1.—This morning the Bramin Boy, referred to on June 25th, had occasion to go out of our premises, and is not returned. Abdool was told in the evening, that he had been seen in company with a Bramin going toward the city. The Bramin, who appeared fat and well clothed, had hold of the boy's hand. The boy was heard to say, "Let me go; they will think I stay too long, and be angry with me." The man answered, "Never mind; I will myself go back with you, and make your peace;" and seemed to be soothing him, with a view to get him away with him. As the boy had lost caste, this could only be to get him away in order to be revenged for the disgrace they think it for a Bramin to change his religion.

July 4.—To-day about the same number attended Divine Service in the city. Nothing remarkable occurred. No tidings of the Bramin Boy.

July 6.—To-day the Rajah Ram Narain passed most of the day here. He is son of the brother of the well-known Cheyt Sing, Rajah of Benares, who was finally set aside from the Rajahship by the Honourable Company on the murder of Mr. Cherry, and the present family placed on the Musnud, who are of the female line. On June 9th, this Rajah Ram Narain called upon me. He had passed the greatest part of a day at Cawnpore with the late Mr. Martyn, with whom I was then an inmate. Since then, he has been visiting about among the Mahratta Princes; and on arriving here, and hearing of my being here, he came to call upon me. After some time he entered into a detail of the mis-

fortunes of his family. I heard him out; and then endeavoured to shew him, that all worldly expectations were thus deluding; and that, though we should gain our end in the world, we must leave it; and go to give account to God: whilst those who know and love the true God, have a never-failing portion. Abdool, who was present, took up the subject. The young man was roused to attention, came to see us day after day, and expressed very freely in public his approbation of the Gospel; becoming daily more serious and earnest in his religious inquiries. At length he became suspected of an inclination to Christianity. Crowds, both of Hindoos and Musselmen, visited him daily to dissuade him from associating with Abdool. On the 2d inst. he took up his abode with Abdool in the city; and now the whole city seemed moved. Day and night, during Friday, Saturday, and Sunday, he was beset by people, many of whom had never seen him or heard of him until now; and the agitation of mind occasioned thereby made him quite unwell. To-day he is much indisposed, yet came out to see me. After some previous conversation, I said to him, "If your intention of embracing Christianity be sincere, I do most heartily invite you to occupy these rooms," in which we were sitting, "and in all respects to consider me as a brother: only I am anxious that no worldly motive should enter into your resolutions, and that no one should be able to say, you were influenced by temporal considerations." He answered, very deliberately and distinctly, "Sir, in respect of name, what can I propose to myself by the change? My family is the chief among the Hindoos being Bramins, and Lords of the Holy City. In respect to provision, you know how I have lived, and could still live:"—he told me before, that he could collect 400 rupees a month, and subsistence for 300 or 400 followers among the Mahratta Princes:—"What earthly end can I have in view? But, among the Hindoos or Mahometans, I never heard of any whose birth, life, death, resurrection, and ascension can be compared with Jesus. I perceive he is the only Saviour, and I see I may obtain remission of sins through him."

July 8, 1813.—In consequence of the above visit, the friends and adherents of the Rajah became quite violent with him; and threatened, by some means or other, to

put an end to his life. They threatened Abdool also; who quietly, but resolutely, answered, "If you should accomplish my death, it would be a cause of joy to me, as bringing me at once to Him whose I am: but, be assured, your lives would be forfeited to the law; and, at the throne of God, you would find Raim, or any other you depend upon, quite unable to save you from the guilt of murder." They were dismayed at his resolution, and have kept aloof from him since; but have persuaded the Rajah to make a journey to Gualier, where another widow of Cheyt Sing's is, and of a brother of his own. He says he will come back alone shortly; appears in deep distress; and said to-day, "I go with them because I fear they will otherwise murder me; but I know, if I do not become a Christian, I shall go to hell with my eyes open. My faith is in Jesus Christ alone, and beside him there is no Saviour." A Mahometan in the service of the Rajah has been the chief opposer, and has tried to get others to say that Abdool wished to compel people to become Christians. A Molwee, who lives near, and to whom he first addressed himself, told him at once he lied, and was an infidel for opposing an Idolater who wished to believe in Revelation, though not in Mahomet. The Hindoos to whom he applied, said he was mad; that they saw and heard all that passed in Abdool's house, and saw no violence offered to any one. One Hindoo said, "I hear him forbid people to kill, or to commit adultery, or to steal, or to tell lies: if this be Christianity, it is a good religion: there are no such good words even in the Sanscrit Books.

(To be continued.)

Miscellanies.

CONFLICT OF ONE OF THE MORAVIAN MISSIONARIES AT GRUENEKLOOF WITH A TIGER*.

WOLVES having done much mischief in the neighbourhood; and making sad havoc among the Hottentots' cattle, a day was appointed to hunt and destroy them. The Brethren Bonatz and Schmitt, with about

* See page 148.

thirty Hottentots, set out with loaded guns. After about an hour's ride they wounded a wolf, but he made his escape. They pursued him for some time, but could not find him. After fruitless attempts to discover his hiding-place, the two Missionaries resolved to return home, and had left the Hottentots a short distance, when the latter cried out, that the wounded wolf was in a thicket close by. Brother Schmitt rode back to help them, but Brother Bonatz remained behind, not having his gun with him. Bro. Schmitt gave his horse to an Hottentot to hold, and entered the bushes with the Hottentots. When they were in the middle of the thicket, the dog started some animal. Those that were within did not see what it was, but those on the outside cried out that it was a tiger, and ran away, leaving the Missionary and one of the Hottentots in the midst of the bushes, not knowing from which side to get out, lest they should directly come upon the tiger. They therefore proceeded slowly, with their guns pointed, intending, as soon as he made his appearance, to shoot him; but on a sudden, the animal sprang out upon the Hottentot, pulled him down, and began to bite him in the face. Brother Schmitt, being close to him, laid his gun on to shoot the tiger; but as the Hottentot lay upon him, it was not possible to take proper aim so as effectually to disable or kill him. When the tiger perceived it, he let the Hottentot go, worked out from under him, and made a spring at the Missionary, whose gun being of no use at such close quarters, he threw it down, and held up his arm to defend his face, which the tiger directly laid hold of, close to the elbow, with his jaws, his fangs being at least an inch long. Still the Missionary was able, with the same hand, to lay hold of the tiger's fore-feet; and, seizing him with the other by the throat, threw him down, and knelt upon his body, crying aloud to the Hottentots to come to his assistance, as he found that he could not hold

him down much longer; the tiger, all the while, biting his arm. Poor Philip (the Hottentot that was with him) would gladly have helped him; but the blood which flowed plentifully from his wounds blinded him: he being bit through the nose, the lips, and several other parts of his face. As soon as the Hottentots heard Brother Schmitt's cries, they all ran to help him: one of them laid his gun alongside his arm, and shot the ravenous animal through the heart. About three o'clock in the afternoon, they arrived with him at home. His blood was in the highest state of inflammation. The wounds inflicted by the bite of a tiger, are not like other wounds: for their teeth and claws being shaped like those of a cat, lacerate the parts. He had eight wounds from the elbow to the wrist, and in some places the teeth had penetrated into the bone. As much blood was taken from him as well could be, so as to leave him alive; and still the last portion of blood was as much inflamed as the first. The inflammation began, at length, to abate; and, after some time, he was completely restored. The Hottentot, though dreadfully wounded, had not so much to endure from bodily sickness, as the shock had not laid so much hold of him. It was the third time that he had encountered a tiger; but this time he must, to all appearance, have lost his life, had not the Missionary ventured his own to save him. After the tiger had got the Hottentot down, Brother Schmitt could very well have made his escape, as well as the other Hottentots, but he could not bear to see the poor man lose his life before his eyes; without endeavouring to help him: in the Lord's name, therefore, he attempted it; and subjected himself to the tiger's attack in dependence on the Lord, that he would strengthen him; which he mercifully did, to the astonishment of every one. That he escaped with his life is a great wonder. His wife remarks, "The Lord my Saviour alone knows what anxiety and distress I have undergone

during my husband's illness; but he has enabled me to bear it, so that I have not been quite overwhelmed, though sometimes almost ready to sink." And the Missionaries add: "We hope our dear friends will not be uneasy about us, after hearing of this event. We are in our Lord's hands, and assured, that he will suffer nothing to befall us but what is for our good. Pray for us, that our Lord's aim with us may be obtained."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

By the Rev. R. Howard and Friends, <i>Stainton</i> , near Scarborough	£. 3	6	0
By Miss Payne, <i>Lamb's Conduit Street</i> : Second Half Year	5	0	0
BEDFORD PENNY SOCIETY: Second Half Year ..	7	13	0
BURTON LATIMER Ditto: Second Quarter	3	7	0
Subscriptions from Colchester: by Mr. S. P. Carr	7	7	0
Collection at <i>Loudwater Chapel</i> , near High Wycombe: by Rev. W. Pryce	35	0	3
BRIXTON ASSOCIATION: by Rev. S. Arnott, M.A.: Second Half Year	3	7	6
Produce of a Box placed in the Daily and Sunday School, <i>Douglas</i>	1	6	0
LADIES' ASSOCIATION: by Mrs. Gason: paid at the Half Yearly Meeting, May 26, 1814	82	5	6
By Rev. Mr. Thurland, Oxford	3	12	0
By Rev. John Rogers, <i>Longtown</i> , near Abergavenny ..	8	1	0
LIDDINGTON AND STOKES ASSOCIATION, near Uppingham: by Rev. H. Barfoot: Second Contribution	11	14	3

Contributions to the School Fund.

(The Names in *Italic* are those directed by the Contributors to be given to the liberated Slave Children toward whose support and education their benefactions shall be applied.)

Miss Gason (Annual)	1	0	0
Mrs. Henry Palmer (Annual)	1	1	0
Mrs. Smith (Annual)	0	5	0
From the Committee of the "Ladies' Association" (Annual): for <i>James Huldane Stewart</i> : as a token of respect and esteem for their President	5	0	0
From several Members of the "Ladies' Association," attending <i>St. John's Chapel</i> , Bedford Row (Annual): for <i>Daniel Wilson</i> : as a token of respect and affection for their Minister	5	0	0
Mrs. Louisa Smith (Annual): for <i>Louisa Smith</i>	5	0	0
Children attending the Miss Gasons' Sunday School ..	0	16	0

Missionary Register.

No. 19.

JULY, 1814.

No 7.
Vol. II.

Home Proceedings.

REVIVAL OF THE FRENCH SLAVE TRADE.

WE introduce this subject to our readers with deep regret. The melioration of the Western Coast of Africa has been advancing with rapidity since the Abolition of the Slave Trade by Britain. A sudden and perhaps fatal check will now be given to the humane and Christian exertions by which this melioration has been effected, unless, at the Congress of Powers to be held at Vienna for settling definitively the terms of the Peace, an entire and immediate Abolition of that inhuman and murderous traffic can be obtained; or, at the least, an exemption of those portions of the Coast which will be chiefly affected by its revival on the part of France.

We shall lay before our readers a brief detail of the proceedings on this subject, which do so much honour to the Nation; and which will doubtless conciliate the favour of Him, whose retributive justice has most remarkably avenged the blood of Africa on her oppressors.

The revival of the French Slave Trade will most

particularly affect those parts of the Coast from which the arms and the councils of Britain have for many years warded off the traffic ; and where British Benevolence is effecting a most rapid melioration, and with which it is establishing a generous and profitable intercourse. The Colony of Sierra Leone, the African Institution, and the Church Missionary Society, are lending most powerful aid toward the remuneration of Western Africa for her manifold wrongs. On that part of the Coast where the influence of these bodies is chiefly exerted, no trade in Slaves can at present be legally carried on, not even by Spain or Portugal—the powers which have shewn the most inveterate attachment to that traffic. But the treaty with France having, without restriction or limitation, restored Senegal and its dependencies, this very scene of benevolent exertions will be exposed to all the horrors of a renewed trade.

The friends of Africa, alive to its interests, were anxious that this country should avail itself of the tried policy of its own humane measures, and of its great influence with the European Powers, to procure in the Negotiations for Peace an immediate and entire Abolition of the Trade for ever. Mr. Wilberforce accordingly moved, on the 3d of May, in the House of Commons, an Address to the Prince Regent, as Lord Grenville did in the House of Lords on the 5th, beseeching his Royal Highness to interpose his good offices with the Allied Powers to induce them to consent to the Abolition of the Trade. Both Addresses were carried unanimously.

The Address from the House of Commons states the subject in so forcible a manner, that we shall here insert it ;—

That an humble Address be presented to his Royal Highness the Prince Regent, to assure his Royal Highness, that this House, relying with perfect confidence on the solemn assurances received by Parliament in 1806 and 1810, that his Majesty's Government would employ every proper means to obtain a Convention of the Powers of Europe for the immediate and universal Abolition of the African Slave Trade, beg leave humbly and earnestly to represent to his Royal Highness, that the happy and glorious events which promise the general pacification of Christendom, the present union and assembly of its greatest Sovereigns, and the great and generous principles which they proclaim as the rule of their conduct, afford a most auspicious opportunity for interposing the good offices of Great Britain to accomplish the above noble purpose, with the weight which belongs to her rank among Nations, to the services which she has rendered to European Independence, and to the unanimous and zealous concurrence of her Parliament and People:

That we feel ourselves authorized, by our own Abolition of this Trade, of the guilty profits of which we enjoyed the largest share, by the fellowship of civilization, of religion, and even of common humanity, to implore the other Members of the Commonwealth of Europe to signalize the restoration of its order and security by the prohibition of this detestable commerce, the common stain of the Christian Name, a system of crimes by which the civilized professors of a beneficent Religion spread desolation and perpetuate barbarism among helpless savages, whom they are bound, by the most sacred obligations of duty, to protect, to instruct, and to reclaim:

Humbly to represent to his Royal Highness, that the high rank which this kingdom holds among maritime and colonial states imposes a very serious duty upon the British Government at this important juncture; and that, unless we interpose, with effect, to procure a general Abolition, the practical result of the Restoration of Peace will be to revive a traffic which we have prohibited as a crime, to open the sea to swarms of piratical adventurers, who will renew and extend, on the shores of Africa, the scenes of carnage and rapine in a great measure suspended by maritime hostilities, and the peace of Christendom will kindle a thousand ferocious wars among

wretched tribes, ignorant of our quarrels and of our very name :

That the Nations who have owed the security of their navigation to our friendship, and whom we have been happy enough to aid in expelling their oppressors, and maintaining their independence, cannot listen without respect to our voice raised in the cause of justice and humanity ; and that among the great States, till of late our enemies, maritime hostility has, in fact, abolished the trade for twenty years, no interest is engaged in it, and the legal permission to carry it on would practically be a new establishment of it, after the full developement of its horrors :

That we humbly trust, that in the moral order by which Divine Providence administers the government of the world, this great act of atonement to Africa may contribute to consolidate the safety, and prolong the tranquillity, of Europe, that Nations may be taught a higher respect for justice and humanity by the example of their Sovereigns, and that a treaty, sanctioned by such a disinterested and sacred stipulation, may be more profoundly revered, and more religiously observed, than even the most equitable compacts for the regulation of power or the distribution of territory.

His Royal Highness returned for answer, that "it would be his earnest endeavour to accomplish the object of the Address."

Deep, therefore, was the disappointment with which the following Article was read in the treaty :—

His most Christian Majesty, concurring without reserve in the sentiments of his Britannic Majesty, with respect to a description of traffic repugnant to the principles of natural justice and of the enlightened age in which we live, engages to unite all his efforts to those of his Britannic Majesty, at the approaching Congress, to induce all the powers of Christendom to decree the Abolition of the Slave Trade, so that the said trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of five years ; and that, during the said period, no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a subject.

Lord Grenville declared in the House of Lords, on the 6th of June, that he had expected that all Europe would concur in the Abolition of the Slave Trade as a great crime ; as a system of the worst piracy, which ought no longer to exist. If any thing could still be done, he hoped their Lordships would be ready to follow up the Resolution which they had unanimously adopted.

Mr. Wilberforce, on the same day, in the House of Commons, professed that he must suppose the British Negotiator would be found to be justified, in agreeing to such an article, by some very strong and imperious necessity : but he must still deeply lament that such a sacrifice should have been found indispensable, as it appeared to him to be the surrender of a great part of Africa and many thousands of human beings to deliberate robbery and murder. He trusted that, in the treaty negotiating with Holland, we should insist on the Abolition of the Trade in whatever settlements might be yielded to her.

The Directors of the African Institution, who have exercised a very vigilant attention in respect to the full and entire Abolition of the Slave Trade, determined on an Appeal to the public conscience and feeling on this subject.

A Requisition for a General Meeting of the Friends of the Abolition of the Slave Trade was, in consequence, circulated, signed by his Royal Highness the Duke of Gloucester, and many noblemen and gentlemen.

A most numerous and respectable Meeting assembled accordingly, at Freemasons' Hall, on Friday, the 17th of June, his Royal Highness in the Chair : at which Meeting various Resolutions, and Petitions to

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The following was the Petition to the House of Lords, a similar one being adopted for the House of Commons:—

*To the Right Hon. the Lords Spiritual and Temporal
in Parliament assembled.*

The humble Petition of the undersigned Inhabitants of London and its Vicinity, sheweth—

That your Petitioners have seen with the deepest regret and disappointment, that in the recent Treaty of Peace with France, no provision has been made for the immediate Abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

That it appears to your Petitioners, that this revival is attended with circumstances of peculiar aggravation; great and populous Colonies, in which, during the last seven years, the importation of Slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of Peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

That the revival of the French Slave Trade, and the unconditional restoration to France of her African Ports and Factories, have excited the peculiar regret of your Petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which the Slave Trade having been

nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

That it appears to your Petitioners, that the fair and legitimate commerce with Africa, which since the Abolition of the Slave Trade by Great Britain had materially increased, and was rapidly enlarging itself to an extent which promised important advantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic which for so many ages retained that ill-fated Coast in a state of barbarism and desolation.

That your Petitioners cannot but lament that the recognition in the Treaty of the radical injustice of the African Slave Trade, should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the Trade in Slaves after Five Years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

Your Petitioners, therefore, deeply impressed with the necessity of immediately adopting such measures in Parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the Abolition Laws of Great Britain by the clandestine importation of Slaves from the French Colonies into our own, or by the employment of British Capital in this nefarious traffic, humbly pray your Lordships to take the premises into your serious consideration, and to adopt such measures thereupon as to your Lordships' wisdom may seem meet.

And your Petitioners will ever pray, &c. &c. &c.

Much powerful eloquence was displayed at this meeting, which gave, in one of its Resolutions, its warmest thanks to "William Wilberforce, Esq. the Father of this great cause, for the uniform zeal, ability, and perseverance he has during so long a period

displayed in endeavouring to effect the entire Abolition of the Slave Trade."

The Board of Directors of the African Institution were requested to employ their efforts to carry into full effect the objects of the Resolutions.

A Committee was formed, in pursuance of this request, of which Mr. Clarkson was appointed Chairman. It sat daily at the New London Tavern, to receive and communicate information, and adopted the most active and successful measures to awaken the country to a sense of its duty on this great occasion.

The Friends of the Abolition were, in the mean time, animated and encouraged by the appearance of the following Declaration on the part of the Prince Sovereign of the United Netherlands :—

The Board of Trade hereby informs all whom it may concern, that it has been acquainted by his Excellency the Secretary of State for Foreign Affairs, that, by a Decree of his Royal Highness our Sovereign Prince, dated the 15th instant, no ships or vessels shall be cleared out or dispatched from any port of the United Netherlands, which are designed to fetch Negroes from the Coast of Africa, or from any of the islands belonging to that Continent, and to convey them to the continent or islands of America; and that all such ships or vessels designed for the Slave Trade shall be refused admittance at any fort, factory, colony or possession on the Coast of Guinea.

The Vice-President of the Board of Trade,

(Signed) SEVERIEU.

Amsterdam, June 24, 1814.

On the 27th of June, the Petitions were presented, by the Duke of Gloucester and Mr. Wilberforce, to the Houses of Lords and Commons, signed by nearly *forty thousand* inhabitants of London and its vicinity.

On the same day, Lord Grenville moved an Address to the Prince Regent, praying for copies of all the representations on the part of Government, during the negotiation between it and France, which related to the Abolition of the Slave Trade, together with such parts of the dispatches of Ministers as had reference to the same. His Lordship argued for the Address, in a long and forcible speech, on the ground that the House had a right to know what representations were made by the British Negotiators, in fulfilment of the Royal Promise given to the House; as well as the circumstances which had led to the failure of those representations, and to the permission granted to the French to carry on the Slave Trade for five years.—The Earl of Liverpool, in reply, denied that the Article in question could be fairly construed into such a permission, but that, on the contrary, it brought the French to agree in censuring the traffic; and, so agreeing, to declare that they would abolish it at a certain time. He declared that no efforts had been wanting to attain the entire object; and that he believed that object attainable by reason and management, but not by dictation: and, as the subject was still a matter of negotiation, the production of the papers would be attended with inconvenience.—The motion was negatived by 62 against 27.

Mr. Wilberforce succeeded, however, on the same day, in a Motion made in the House of Commons for an Address to the Prince Regent, expressive of the satisfaction of the House at the success of the Negotiations on the subject of the Slave Trade with Sweden and with Holland, and their sorrow at finding that their former Address had not been more effectual.—Lord Viscount Castlereagh cordially con-

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curred in the Motion of his Honourable Friend, and deeply regretted the sentiments of the people of France on the question, which he attributed to ignorance of facts, mingled with suspicion of our motives. —Mr. Barham wished to add to the Address, a request to the Prince Regent, that he would demand from France an immediate renunciation of the Trade, on condition of such farther concessions on our part, as might be consistent with the honour and safety of the Empire, but, for the sake of unanimity, withdrew his motion; when that of Mr. Wilberforce was agreed to by the whole House.

The eloquent and powerful statements of this Address will highly gratify our readers.

That an humble Address be presented to his Royal Highness the Prince Regent, representing to his Royal Highness, That, while we learn with great satisfaction the successful exertions of his Royal Highness in obtaining the consent of the Government of Sweden, and still more that of Holland, to an immediate and unqualified Abolition of the Slave Trade, we are bound in duty to express the deep regret of this House, that the late unanimous Address of this House, praying his Royal Highness to interpose his good offices to obtain a Convention of the Powers of Europe for the immediate and universal Abolition of the African Slave Trade, to which Address his Royal Highness was pleased to return so gracious an answer, has failed to produce those consequences which this House and the Country had most anxiously and with confidence anticipated:

That the objects to the attainment of which that Address was directed, do, in the opinion of this House, so deeply affect the best interests of Europe, and the happiness and civilization of Africa, as to render it our imperious duty again to press them on the attention of his Royal Highness:

That although the Government of France, whether from the effect of partial and colonial interests, or from not being sufficiently aware of the enormities attendant on the Slave Trade, have not agreed to a stipulation for

the immediate Abolition of it, yet that the consent of that Government to abolish the Trade in five years, and to unite its efforts with those of his Britannic Majesty, at the approaching Congress, to induce all the Powers of Christendom to decree its Abolition, so that it shall cease universally at that time, together with the disposition the French Government is supposed to have manifested to subject their own Slave Trade to some restrictions during the intervening period; above all, that Government's distinct and unequivocal recognition of the radical injustice of the Traffic in Slaves, induce the House to entertain a confident hope, that farther stipulations, with a view to the Abolition or Limitation of the Slave Trade, may be obtained at the approaching Congress:

That, independently of the unspeakable evils to Africa which must arise from the permission of this nefarious traffic on the most extended scale for a further term of five years, and of the increased inducements for carrying it on which will then exist, it is obvious that new and formidable obstacles to the execution of our own laws against the Slave Trade must be created, that occasions of differences with those Powers will be multiplied, that the evils and miseries produced in Africa, from the multitudes of human beings obtained by fraud or by violence being forcibly dragged into perpetual slavery in a foreign land, must be most lamentable and extensive; but they will be particularly afflicting in those parts with which his Majesty's Dominions have of late had the greatest intercourse, because the restoration of the French Settlements and their dependencies, with the right of an unrestrained Slave Trade, must subject those populous and extensive districts where, by the laudable exertions of Great Britain, peaceful industry and social happiness have been in some measure produced, to a renewal of the miseries inseparable from this odious traffic: the Colony of Sierra Leone, also, whence European Knowledge, the blessings of order, and the arts of peace, have begun to diffuse themselves through the neighbouring country, will be deprived of its beneficial influence, and even be exposed to imminent danger of ruin:

That, with a direct view to the considerations and points above-stated, this House humbly, but most earnestly, implores his Royal Highness to endeavour to obtain, if possible, from the Government of France, some diminu-

particularly affect those parts of the Coast from which the arms and the councils of Britain have for many years warded off the traffic ; and where British Benevolence is effecting a most rapid melioration, and with which it is establishing a generous and profitable intercourse. The Colony of Sierra Leone, the African Institution, and the Church Missionary Society, are lending most powerful aid toward the remuneration of Western Africa for her manifold wrongs. On that part of the Coast where the influence of these bodies is chiefly exerted, no trade in Slaves can at present be legally carried on, not even by Spain or Portugal—the powers which have shewn the most inveterate attachment to that traffic. But the treaty with France having, without restriction or limitation, restored Senegal and its dependencies, this very scene of benevolent exertions will be exposed to all the horrors of a renewed trade.

The friends of Africa, alive to its interests, were anxious that this country should avail itself of the tried policy of its own humane measures, and of its great influence with the European Powers, to procure in the Negotiations for Peace an immediate and entire Abolition of the Trade for ever. Mr. Wilberforce accordingly moved, on the 3d of May, in the House of Commons, an Address to the Prince Regent, as Lord Grenville did in the House of Lords on the 5th, beseeching his Royal Highness to interpose his good offices with the Allied Powers to induce them to consent to the Abolition of the Trade. Both Addresses were carried unanimously.

The Address from the House of Commons states the subject in so forcible a manner, that we shall here insert it ;—

That an humble Address be presented to his Royal Highness the Prince Regent, to assure his Royal Highness, that this House, relying with perfect confidence on the solemn assurances received by Parliament in 1806 and 1810, that his Majesty's Government would employ every proper means to obtain a Convention of the Powers of Europe for the immediate and universal Abolition of the African Slave Trade, beg leave humbly and earnestly to represent to his Royal Highness, that the happy and glorious events which promise the general pacification of Christendom, the present union and assembly of its greatest Sovereigns, and the great and generous principles which they proclaim as the rule of their conduct, afford a most auspicious opportunity for interposing the good offices of Great Britain to accomplish the above noble purpose, with the weight which belongs to her rank among Nations, to the services which she has rendered to European Independence, and to the unanimous and zealous concurrence of her Parliament and People:

That we feel ourselves authorized, by our own Abolition of this Trade, of the guilty profits of which we enjoyed the largest share, by the fellowship of civilization, of religion, and even of common humanity, to implore the other Members of the Commonwealth of Europe to signalize the restoration of its order and security by the prohibition of this detestable commerce, the common stain of the Christian Name, a system of crimes by which the civilized professors of a beneficent Religion spread desolation and perpetuate barbarism among helpless savages, whom they are bound, by the most sacred obligations of duty, to protect, to instruct, and to reclaim:

Humbly to represent to his Royal Highness, that the high rank which this kingdom holds among maritime and colonial states imposes a very serious duty upon the British Government at this important juncture; and that, unless we interpose, with effect, to procure a general Abolition, the practical result of the Restoration of Peace will be to revive a traffic which we have prohibited as a crime, to open the sea to swarms of piratical adventurers, who will renew and extend, on the shores of Africa, the scenes of carnage and rapine in a great measure suspended by maritime hostilities, and the peace of Christendom will kindle a thousand ferocious wars among

wretched tribes, ignorant of our quarrels and of our very name :

That the Nations who have owed the security of their navigation to our friendship, and whom we have been happy enough to aid in expelling their oppressors, and maintaining their independence, cannot listen without respect to our voice raised in the cause of justice and humanity ; and that among the great States, till of late our enemies, maritime hostility has, in fact, abolished the trade for twenty years, no interest is engaged in it, and the legal permission to carry it on would practically be a new establishment of it, after the full developement of its horrors :

That we humbly trust, that in the moral order by which Divine Providence administers the government of the world, this great act of atonement to Africa may contribute to consolidate the safety, and prolong the tranquillity, of Europe, that Nations may be taught a higher respect for justice and humanity by the example of their Sovereigns, and that a treaty, sanctioned by such a disinterested and sacred stipulation, may be more profoundly revered, and more religiously observed, than even the most equitable compacts for the regulation of power or the distribution of territory.

His Royal Highness returned for answer, that "it would be his earnest endeavour to accomplish the object of the Address."

Deep, therefore, was the disappointment with which the following Article was read in the treaty :—

His most Christian Majesty, concurring without reserve in the sentiments of his Britannic Majesty, with respect to a description of traffic repugnant to the principles of natural justice and of the enlightened age in which we live, engages to unite all his efforts to those of his Britannic Majesty, at the approaching Congress, to induce all the powers of Christendom to decree the Abolition of the Slave Trade, so that the said trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of five years ; and that, during the said period, no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a subject.

Lord Grenville declared in the House of Lords, on the 6th of June, that he had expected that all Europe would concur in the Abolition of the Slave Trade as a great crime; as a system of the worst piracy, which ought no longer to exist. If any thing could still be done, he hoped their Lordships would be ready to follow up the Resolution which they had unanimously adopted.

Mr. Wilberforce, on the same day, in the House of Commons, professed that he must suppose the British Negotiator would be found to be justified, in agreeing to such an article, by some very strong and imperious necessity: but he must still deeply lament that such a sacrifice should have been found indispensable, as it appeared to him to be the surrender of a great part of Africa and many thousands of human beings to deliberate robbery and murder. He trusted that, in the treaty negotiating with Holland, we should insist on the Abolition of the Trade in whatever settlements might be yielded to her.

The Directors of the African Institution, who have exercised a very vigilant attention in respect to the full and entire Abolition of the Slave Trade, determined on an Appeal to the public conscience and feeling on this subject.

A Requisition for a General Meeting of the Friends of the Abolition of the Slave Trade was, in consequence, circulated, signed by his Royal Highness the Duke of Gloucester, and many noblemen and gentlemen.

A most numerous and respectable Meeting assembled accordingly, at Freemasons' Hall, on Friday, the 17th of June, his Royal Highness in the Chair: at which Meeting various Resolutions, and Petitions to

both Houses of Parliament grounded thereon, were unanimously adopted.

The following was the Petition to the House of Lords, a similar one being adopted for the House of Commons :—

*To the Right Hon. the Lords Spiritual and Temporal
in Parliament assembled.*

The humble Petition of the undersigned Inhabitants of London and its Vicinity, sheweth—

That your Petitioners have seen with the deepest regret and disappointment, that in the recent Treaty of Peace with France, no provision has been made for the immediate Abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

That it appears to your Petitioners, that this revival is attended with circumstances of peculiar aggravation; great and populous Colonies, in which, during the last seven years, the importation of Slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose, on the part of that country, of commencing a new Slave Trade for their supply: and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of Peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

That the revival of the French Slave Trade, and the unconditional restoration to France of her African Ports and Factories, have excited the peculiar regret of your Petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which the Slave Trade having been

nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

That it appears to your Petitioners, that the fair and legitimate commerce with Africa, which since the Abolition of the Slave Trade by Great Britain had materially increased, and was rapidly enlarging itself to an extent which promised important advantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic which for so many ages retained that ill-fated Coast in a state of barbarism and desolation.

That your Petitioners cannot but lament that the recognition in the Treaty of the radical injustice of the African Slave Trade, should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the Trade in Slaves after Five Years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

Your Petitioners, therefore, deeply impressed with the necessity of immediately adopting such measures in Parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the Abolition Laws of Great Britain by the clandestine importation of Slaves from the French Colonies into our own, or by the employment of British Capital in this nefarious traffic, humbly pray your Lordships to take the premises into your serious consideration, and to adopt such measures thereupon as to your Lordships' wisdom may seem meet.

And your Petitioners will ever pray, &c. &c. &c.

Much powerful eloquence was displayed at this meeting, which gave, in one of its Resolutions, its warmest thanks to "William Wilberforce, Esq. the Father of this great cause, for the uniform zeal, ability, and perseverance he has during so long a period

displayed in endeavouring to effect the entire Abolition of the Slave Trade."

The Board of Directors of the African Institution were requested to employ their efforts to carry into full effect the objects of the Resolutions.

A Committee was formed, in pursuance of this request, of which Mr. Clarkson was appointed Chairman. It sat daily at the New London Tavern, to receive and communicate information, and adopted the most active and successful measures to awaken the country to a sense of its duty on this great occasion.

The Friends of the Abolition were, in the mean time, animated and encouraged by the appearance of the following Declaration on the part of the Prince Sovereign of the United Netherlands:—

The Board of Trade hereby informs all whom it may concern, that it has been acquainted by his Excellency the Secretary of State for Foreign Affairs, that, by a Decree of his Royal Highness our Sovereign Prince, dated the 15th instant, no ships or vessels shall be cleared out or dispatched from any port of the United Netherlands, which are designed to fetch Negroes from the Coast of Africa, or from any of the islands belonging to that Continent, and to convey them to the continent or islands of America; and that all such ships or vessels designed for the Slave Trade shall be refused admittance at any fort, factory, colony or possession on the Coast of Guinea.

The Vice-President of the Board of Trade,

(Signed) SEVERIEU.

Amsterdam, June 24, 1814.

On the 27th of June, the Petitions were presented, by the Duke of Gloucester and Mr. Wilberforce, to the Houses of Lords and Commons, signed by nearly *forty thousand* inhabitants of London and its vicinity.

On the same day, Lord Grenville moved an Address to the Prince Regent, praying for copies of all the representations on the part of Government, during the negotiation between it and France, which related to the Abolition of the Slave Trade, together with such parts of the dispatches of Ministers as had reference to the same. His Lordship argued for the Address, in a long and forcible speech, on the ground that the House had a right to know what representations were made by the British Negotiators, in fulfilment of the Royal Promise given to the House; as well as the circumstances which had led to the failure of those representations, and to the permission granted to the French to carry on the Slave Trade for five years.—The Earl of Liverpool, in reply, denied that the Article in question could be fairly construed into such a permission, but that, on the contrary, it brought the French to agree in censuring the traffic; and, so agreeing, to declare that they would abolish it at a certain time. He declared that no efforts had been wanting to attain the entire object; and that he believed that object attainable by reason and management, but not by dictation: and, as the subject was still a matter of negotiation, the production of the papers would be attended with inconvenience.—The motion was negatived by 62 against 27.

Mr. Wilberforce succeeded, however, on the same day, in a Motion made in the House of Commons for an Address to the Prince Regent, expressive of the satisfaction of the House at the success of the Negotiations on the subject of the Slave Trade with Sweden and with Holland, and their sorrow at finding that their former Address had not been more effectual.—Lord Viscount Castlereagh cordially con-

curred in the Motion of his Honourable Friend, and deeply regretted the sentiments of the people of France on the question, which he attributed to ignorance of facts, mingled with suspicion of our motives.

—Mr. Barham wished to add to the Address, a request to the Prince Regent, that he would demand from France an immediate renunciation of the Trade, on condition of such farther concessions on our part, as might be consistent with the honour and safety of the Empire, but, for the sake of unanimity, withdrew his motion; when that of Mr. Wilberforce was agreed to by the whole House.

The eloquent and powerful statements of this Address will highly gratify our readers.

That an humble Address be presented to his Royal Highness the Prince Regent, representing to his Royal Highness, That, while we learn with great satisfaction the successful exertions of his Royal Highness in obtaining the consent of the Government of Sweden, and still more that of Holland, to an immediate and unqualified Abolition of the Slave Trade, we are bound in duty to express the deep regret of this House, that the late unanimous Address of this House, praying his Royal Highness to interpose his good offices to obtain a Convention of the Powers of Europe for the immediate and universal Abolition of the African Slave Trade, to which Address his Royal Highness was pleased to return so gracious an answer, has failed to produce those consequences which this House and the Country had most anxiously and with confidence anticipated:

That the objects to the attainment of which that Address was directed, do, in the opinion of this House, so deeply affect the best interests of Europe, and the happiness and civilization of Africa, as to render it our imperious duty again to press them on the attention of his Royal Highness:

That although the Government of France, whether from the effect of partial and colonial interests, or from not being sufficiently aware of the enormities attendant on the Slave Trade, have not agreed to a stipulation for

the immediate Abolition of it, yet that the consent of that Government to abolish the Trade in five years, and to unite its efforts with those of his Britannic Majesty, at the approaching Congress, to induce all the Powers of Christendom to decree its Abolition, so that it shall cease universally at that time, together with the disposition the French Government is supposed to have manifested to subject their own Slave Trade to some restrictions during the intervening period; above all, that Government's distinct and unequivocal recognition of the radical injustice of the Traffic in Slaves, induce the House to entertain a confident hope, that farther stipulations, with a view to the Abolition or Limitation of the Slave Trade, may be obtained at the approaching Congress:

That, independently of the unspeakable evils to Africa which must arise from the permission of this nefarious traffic on the most extended scale for a further term of five years, and of the increased inducements for carrying it on which will then exist, it is obvious that new and formidable obstacles to the execution of our own laws against the Slave Trade must be created, that occasions of differences with those Powers will be multiplied, that the evils and miseries produced in Africa, from the multitudes of human beings obtained by fraud or by violence being forcibly dragged into perpetual slavery in a foreign land, must be most lamentable and extensive; but they will be particularly afflicting in those parts with which his Majesty's Dominions have of late had the greatest intercourse, because the restoration of the French Settlements and their dependencies, with the right of an unrestrained Slave Trade, must subject those populous and extensive districts where, by the laudable exertions of Great Britain, peaceful industry and social happiness have been in some measure produced, to a renewal of the miseries inseparable from this odious traffic: the Colony of Sierra Leone, also, whence European Knowledge, the blessings of order, and the arts of peace, have begun to diffuse themselves through the neighbouring country, will be deprived of its beneficial influence, and even be exposed to imminent danger of ruin:

That, with a direct view to the considerations and points above-stated, this House humbly, but most earnestly, implores his Royal Highness to endeavour to obtain, if possible, from the Government of France, some diminu-

tion of the term permitted to the Slave Trade, but, in any case, its restriction at least within certain limits, and its total exclusion from the parts of Africa where the exertions of Great Britain have already succeeded in suppressing the Trade, that the inhabitants of those regions may be left in the enjoyment of that exemption from its ravages, which they have so recently and so happily obtained :

That this House feels most deeply anxious, that no exertion should be omitted in the approaching Congress, to procure a final and universal extinction of the Slave Trade, because it conceives that no opportunity can ever again be expected to occur so favourable, for effacing from the character of Europe its most opprobrious stain, or for delivering the unoffending but much-injured inhabitants of Africa, from the heaviest of all possible calamities, from intestine war, excited too often by the basest avarice, and the fiercest passions raging without intermission, and productive only of unmixed evil, and of invincible and interminable barbarism, and from practices which, having been exposed to the public eye, have induced the Legislature to class Slave Traders among the vilest of criminals :

That, to produce a universal condemnation of this murderous system, displayed as its horrors now are to the view of mankind, it appears to be only necessary to appeal to those feelings which must exist in every mind capable of reflection, and not steeled against the claims of humanity and justice : That, as this system insults and outrages those sacred and fundamental principles which are common to every sect and denomination of Christians, it cannot be doubted that every Christian State is required to take part in its condemnation ; those who have participated in its guilt being bound to abandon and to reprobate it ; while none who enjoy the privilege of innocence are thereby either deprived of the right, or exempted from the obligation, of joining in the sentence :

That this House, therefore, again expressing its profound regret that more has not been accomplished in this great work, and convinced that by the endeavours of his Royal Highness, exerted with renewed energy, much may still be effected in the appointed Congress, humbly but most urgently entreats his Royal Highness, that the most strenuous exertions be there made, on the part of

this country, to obtain, as far as may be possible, the objects which have been specified, and that all proper means may be used for urging on the assembled Powers the duty, the expediency, and the lasting glory of promulgating to all the world, as the judgment of the States of Europe, a general and solemn engagement, under the most binding and effectual sanctions, that this traffic, the foul and formidable enemy of the happiness and civilization of Africa, will, at a definite and fixed period, certainly not more distant than five years, be abolished utterly and for ever.

On the 30th of June, the Marquis of Lansdowne moved an Address to the Prince Regent, which was carried unanimously, expressive of the deep regret felt by their Lordships, that the exertions of his Royal Highness for the Abolition of the Slave Trade had not been attended with more complete success, and of their earnest hope that his Royal Highness might be able to form new arrangements with France for the accomplishment of this object; entreating that the utmost endeavours might be used at the approaching Congress, to procure a declaration that this Traffic was contrary to the Law of Nations, and one which ought to be abolished over the whole civilized world.—The Earl of Liverpool completely concurred, in the Motion; but wished that the Address should express the satisfaction of their Lordships at what had been effected in the Treaties with Sweden and with the United Netherlands: the Abolition by Holland was of the greatest importance, as the Trade might have been carried on by that country to even a greater extent than by France.—Lord Grenville not only had no objection to the amendment of the Noble Earl, but was happy in having an opportunity of applauding him in the conduct of Government, and the wise, liberal, and humane policy, which, on this subject, actuated Sweden and

Holland. No one could better appreciate the firmness, spirit, and humanity displayed by the Prince Sovereign of the Netherlands, than he could; knowing, as he did, the unfavourable sentiments which prevailed too generally throughout Holland on this subject: no man could be more ready than he was, to declare that the Prince deserved the admiration of every feeling mind. He agreed with his Noble Friend, that Great Britain had the means of making a new reciprocal arrangement, which might be satisfactory to all parties; and, he repeated, better give up all our acquisitions than consent to the revival of this inhuman trade: nor would he cease to hope that the result would be that which they all so ardently wished—the complete and everlasting extinction of this detestable crime among civilized nations.

In reply to these Addresses, the Prince Regent assured both Houses, that “they might rely on his unremitting exertions to give effect to their views, for the Abolition of the Slave Trade.”

Meetings have been held by the Common Council and by the Livery of London, and in the most populous districts of the Metropolis and throughout the Empire; at which Resolutions have been passed, and Petitions to Parliament adopted, with the utmost cordiality and unanimity, which speak very strongly the feelings of the British People on this question, and cannot fail to add great weight to the representations of the British Minister at the approaching Congress at Vienna.

We extract the Resolutions passed at a Meeting of the Inhabitants of the Tower Hamlets, held at the National School Room, Whitechapel, on Tuesday, July 12th, as expressed with great force and energy.

I. That this Meeting, viewing with detestation the Slave Trade as an inhuman and murderous traffic, utterly inconsistent with the Christian Religion, deservedly held felonious by the British Laws, and pronounced, in the late Treaty with France, to be repugnant to the principles of natural justice, do deeply lament that any considerations whatever should have prevailed to sanction, in the very same Treaty, its revival for five years.

II. That nevertheless, as the Treaty leaves the question of the Abolition of the Slave Trade still open for the discussion of the approaching Congress at Vienna, it is the opinion of this Meeting, that every effort should be immediately used to strengthen the hands of his Majesty's Government for the attainment of that great and glorious object.

III. That this Meeting feels a firm conviction that, in this enlightened age, when the ablest Statesmen of the civilized world shall meet at the approaching Congress, (if a proper representation be made to them) they will not suffer their records to be polluted by a sanction that the mere defencelessness of any part of their fellow-creatures shall expose them to the rapine and plunder of avarice, on no other plea than that of force; but will consider the inhabitants of Africa to be within the pale or law of nations, and declare, that piracy and murder in Africa are piracy and murder.

IV. That it appears to this Meeting, that various Colonies, now existing on the Coast of Africa, have made considerable advances in diffusing the arts of civilization and commerce; and thus, under the fostering hand of British Benevolence, and mainly from a confidence in British Protection, the happy prospect was afforded of some reparation to Africa for her wrongs. And this Meeting reflects with grief and horror, that these infant Colonies are about to be overwhelmed by the most dreadful and destructive miseries, and this confidence in British Benevolence most fatally abused; and that the civil and religious improvement already effected, may serve, by those new sentiments and feelings, which it has already introduced, to aggravate the sufferings of that unhappy people.

We were particularly pleased with the Petition of the Society of Friends. It is at once energetic and appropriate to their character.

To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the Society of Friends, commonly called Quakers,

Sheweth,—That your Petitioners, having, for a long course of years, felt it their religious duty to advocate the cause of their oppressed fellow-men, the Natives of Africa, and to protest against that combination of enormities the Slave Trade, rejoiced to see this abominable traffic first condemned by the British Parliament, and then made Felony by the same high authority. They rejoiced that so foul a blot, tarnishing the reputation of this free and enlightened country, was wiped away:—that this disgrace to the professors of the Christian Religion ceased to be the crime of Britain: they rejoiced, not only on account of the unhappy victims of avarice thus rescued from destruction, but also for themselves and their fellow-subjects, in the belief that this virtuous procedure of the Legislature would draw down the Divine Blessing upon this country; and they indulged in a pleasing hope from the discontinuance of a practice which must have powerfully operated to prevent the progress of Christianity in Africa; that the time was approaching, when, amongst the numerous inhabitants of that quarter of the globe, the inestimable blessing of Gospel Light might be widely spread.

Your Petitioners, therefore, cannot but contemplate with feelings of grief and dismay, the consent, on the part of this Country, for France to renew this system of robbery and murder, and to carry it on for a period of five years. Should this take place, they think it but too evident, that the generous efforts now making to diffuse instruction, and promote improvement in regions to which so large amends are due for grievous and long-continued injury, will be in vain; and that the deluge of blood which has been stopped in Europe, will now take its course through unoffending and defenceless Africa. Under these circumstances, it will be difficult to feel cordiality for a nation, which by stipulating for itself the revival of a commerce in the persons of men, shall have been the cause of evils so enormous: and your Petitioners are also impressed with the consideration, that, as no state, while engaged in deliberate murder, can expect the countenance and protection of Heaven; there is great reason to fear that France may, on this occasion, be seeking fresh calamity to herself, and (unhappily also for this country) possibly.

sowing the seeds of a new war. But your Petitioners derive consolation from reflecting, that the expected Congress of the principal European Powers may afford the opportunity of doing away, *immediately and for ever*, the reproach of this traffic from the Christian Name. Anxious that an opportunity so momentous should not be lost, and feeling that the multiplied blessings of Providence to this country should, from a sense of gratitude, excite to increased exertion in the cause of justice and beneficence, your Petitioners respectfully and very earnestly implore, that you will take this subject into your most serious consideration, and adopt such measures as in your wisdom may seem meet, and as the importance and urgency of the case require.

Signed in and on behalf of a Meeting representing the Society of Friends in Great Britain, held in London, the 28th of the 6th Month, 1814.

The Church Missionary Society is most deeply interested in this question. For its proceedings on the occasion we refer to the ensuing article.

We shall resume this important subject next month, and cannot but hope that, by the Divine Blessing on the activity and energy of the Friends of the Abolition, their just expectations may be answered. But we entreat the persevering and earnest prayers of our readers to Him in whose hand are the hearts of all men!

CHURCH MISSIONARY SOCIETY.

Special General Meeting on the Revival of the French Slave Trade.

THE Secretary of the Society being absent in Ireland, assisting in the formation of the Hibernian Auxiliary Church Missionary Society, at the time when the discussions on this subject first arose, the following Requisition was addressed to him on his return:—

To the Rev. Josiah Pratt, Secretary of the Church Missionary Society for Africa and the East.

Rev. Sir,—We, the undersigned Members of the Church Missionary Society for Africa and the East, apprehensive of an alarming obstruction, by the Revival of the Slave Trade, to the Society's Benevolent Views, in the establishment of its various Settlements and Schools on the Western Coast of Africa, request you to call a Special General Meeting of the Society, for the purpose of taking into consideration the propriety of presenting Petitions on the subject to both Houses of Parliament.

William Wilberforce,

Thomas Babington,

Charles Grant,

Thomas Allan,

John Booth,

William Brooks,

Thomas Clark,

Anthony Clarke,

James Compigne,

Samuel Crowther,

William Albin Garratt,

John Matthew Grimwood,

Samuel Hoare, Jun.

William Moore Johnson,

William Jowett,

Zachary Macaulay,

Robert Marsden,

John Miller,

Benjamin Neale,

James Stephen, Jun.

James Haldane Stewart,

Samuel Tomkins,

Daniel Wilson,

A Special General Meeting of the Society was held, in compliance with this Requisition, at the Crown and Anchor Tavern, in the Strand, on Monday, the 18th of July;

The Right Hon. LORD GAMBIER, President, in the Chair:

The following Resolutions were unanimously adopted:

I. That this Society has been, for about ten years, actively engaged in endeavouring to communicate to the Natives of the Western Coast of Africa the blessings of Civilization and Christian Instruction; and has, for this end, established on that Coast several Settlements and Schools: and that, in the prosecution of its endeavours, it has had many and great difficulties to contend with; but that the most serious obstruction to its views has arisen from the depraved habits fostered among the Natives by the Slave Trade, and from the machinations and misrepresentations of Slave Traders.

II. That, notwithstanding these difficulties, the So-

ciety has been enabled, by the blessing of God on the wisdom, piety, and perseverance of its Missionaries, to obtain the confidence and friendship of a number of the Native Chiefs, who have committed many Children to their care. These Children the Missionaries have been successfully employed in instructing; and they have gradually weaned their minds from their native superstitions, and have induced among them habits of industry, and a growing respect for Christianity and for the manners of Europe: and this improvement has been found to produce very salutary effects on their Parents and Friends, and to have raised the British Character through extensive districts in Africa.

III. That, next to the Divine Blessing, the success which has attended the labours of the Society is to be ascribed to that great act of National Justice—the Abolition of the Slave Trade by the British Legislature; and to the subsequent enactment, by which the brand of Felony has been affixed on that nefarious traffic: that if their success has not been more complete and extensive, the cause is to be found in the partial continuance of the Slave Trade by other nations: and that, therefore, the Society has looked forward, with the utmost solicitude, to the entire Abolition of that Traffic by all the European Powers.

IV. That, under these impressions, the Society has witnessed, with exultation and gratitude, the total Abolition of the Slave Trade by the United States of America, by Denmark, by Sweden, and by the United Netherlands;—and the avowed repugnance to this trade, of the Emperors of Russia and Austria, and of the Kings of France and Prussia: and the Society cannot but derive great satisfaction from the consideration of the share which the example and efforts of Great Britain have had in producing these happy results.

V. That the Society, encouraged by some of these circumstances, and more especially by the gracious assurance of his Royal Highness the Prince Regent, in reply to the unanimous Addresses of both Houses of Parliament, that, in any negotiations which might be entered into with foreign powers, the influence of the British Crown should be exerted for the total Abolition of the Slave Trade, had anticipated with sanguine expectations its immediate and total abolition by France.

—a country which had itself experienced so signal an interposition of the Divine Goodness in delivering it from the galling yoke of oppression.

VI. That the Society cannot, therefore, but feel the deepest sorrow and disappointment to find, that, in the Treaty of Peace lately negotiated with France, his Majesty's Ministers have not succeeded in obtaining a complete and immediate Abolition of the Slave Trade by that power: but that, on the contrary, while it is acknowledged to be "repugnant to the principles of natural justice," yet ground is laid for its revival, on a large scale, and under circumstances of peculiar aggravation: not only as it respects the important Colonies which have been freely ceded to France, and from which that inhuman traffic had been for several years wholly excluded; but still more as it respects those parts of the African Coast where the depraving and desolating effects of this trade are now gradually wearing away under the efforts of British Benevolence, and where this revival of the trade will reduce, once more, to a state of anarchy and barbarism, those numerous natives who are now gradually acquiring useful knowledge and habits of peaceful industry:—and the Society cannot but lament, that the period, when deliverance from long and severe oppression should have taught sympathy with the oppressed and gratitude to Him who had delivered, should be the time for renewing a system of most inhuman oppression.

VII. That the Society looks forward, with the most serious and well-founded apprehensions, to the effects of the revival of the Slave Trade on all its Institutions in Africa, reared with much care and at a heavy expense, and with so promising a hope of benefit to that long oppressed and desolated Continent: and cannot but anticipate, not only the melancholy prospect of those very individuals whom it has been the means of rescuing from ignorance and barbarism, either themselves suffering as the victims of this cruel traffic, or being seduced by the temptation which it presents to become its agents; but even the necessity which may possibly occur of desisting from any further efforts for the improvement of the injured inhabitants of Western Africa.

VIII. That the Society does, therefore, feel the utmost solicitude, that, at the ensuing Congress at Vienna, an

entire, immediate, and final Abolition of the Slave Trade may be obtained from such States as still favour that traffic: and, contemplating with fearful concern the various and extensive interests which will be created by a renewal of the trade, and the increased obstacles which will be opposed thereby at any future period to its Abolition, would see with delight any reasonable sacrifices made to conciliate those parties who may suppose themselves interested in its revival or continuance.

IX. That Petitions be presented to both Houses of Parliament, grounded on these Resolutions.

X. That the Right Hon. the President be requested to present the Petition to the House of Lords, and Mr. Wilberforce that to the House of Commons.

XI. That a Deputation be appointed to wait on the Right Hon. Lord Viscount Castlereagh, His Majesty's Secretary of State for Foreign Affairs, to represent to his Lordship the alarming consequences to which the Establishments of the Society will be exposed by the renewal of the French Slave Trade.

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XIII. That the Society will not cease to call on its Members, and does hereby call on every one of them throughout the United Empire, for unshaken perseverance in their exertions, until the foul stain of the Slave Trade shall be removed from Powers denominating themselves Christian; and the Heathen shall have no longer to reproach Christianity, through the national crimes of its professors, as a system of rapine, of treachery, and of blood.

The Rev. William Dealtry, M.A., Rector of Clapham, in moving the adoption of these Resolutions and of the Petitions grounded upon them, observed, that if the subject had been merely of a political nature, his voice would not have been heard in that assembly; but it was connected with the dearest interests of Christianity, and was nothing less than a question, whether, in the general diffusion of the blessings of peace, Africa should continue to reap the benefits of Christian Intercourse

with this Country, or be given up once more a victim to rapacity and murder. He confessed how much this question had abated his joy in the universal welcome of peace. How, especially, could Missionaries perform their sacred work in the very centre of those scenes which would follow the revival of the Slave Trade? How could they speak of the Gospel of Peace, while men of the same colour, and therefore by the natives identified with them, should be carrying war and desolation into the country? He trusted, that the voice of the nation would rise against this measure, and tell the world loudly, that guilt is not to be the price of England's peace, and that articles of a treaty are not to be written in blood.

The Rev. J. W. Cunningham, M.A, Vicar of Harrow, seconded the motion for adopting the said Resolutions and Petitions. He considered it as peculiarly becoming this Society, and every Clergyman connected with it, to protest against the revival of a traffic hostile both to the temporal and eternal welfare of our fellow-creatures. Alarm, indeed, had been expressed by some, lest a Religious Society meeting on this subject might clash with politics, which were too apt to excite a temper of bitterness, rather than Christian Love and Charity. But he considered that great Christian Principle to be at stake, *Thou shalt love thy neighbour as thyself*. It had been asked, Are we then to force a moral principle upon France? Are we to dragoon her into Christian feelings? Undoubtedly, whatever can be effected by example, by information, and by rational interference, we are bound to attempt. But he would make a distinction between *forcing* a moral principle on one nation, and *asserting* it in favour of another. With the interior of France, France is principally concerned; but on the state of Africa, we and all nations have a right to interfere. And if France be meditating the ruin of a country, which it has been for these several years past our aim to civilize and Christianize, we may justly interpose to rescue millions of our fellow creatures from misery. What is the principle of toleration in our own country? It extends not to those who would preach atheism or rebellion. What was the ground of the war with France? It was, that the Revolution was accompanied with the development of principles, subversive, not only of her own, but of all civil governments. The tendency of her principles was, indeed, questioned by some; but it was universally

admitted, that if such was their tendency, it was our duty to controul them. Such is now our duty to Africa; not to connive at, or consent to, her ruin by another Power, but if possible to prevent that ruin; not to suffer the greatest Christian Law of Nations to be violated, but to maintain inviolate that law.

The President then proposed the adoption of the Resolutions and Petition, which passed unanimously. As they contained a request that his Lordship would present the Petition to the House of Lords, he expressed to the Meeting the pleasure he should have in complying with that request.

Mr. Wilberforce rose to express his readiness to present the Petition to the House of Commons. He knew of no parliamentary duty which he could discharge with greater pleasure, than that with which he was now honoured. He conceived that such a Petition would, with peculiar propriety, proceed from a Society whose benevolent objects were more diametrically opposed to the Slave Trade than those of any other body—a Society; whose Missionaries were engaged in giving Christian Instruction, and thus disseminating the principles of domestic, social, and civil order and happiness; who, in the event of the revival of the Slave Trade, would have to encounter the difficulties that arise, not merely from natural barbarism, but from a system which sets all the evil passions of human nature in active operation, and which must counteract the best concerted plans for introducing the blessings of Christianity and civilization.

The Hon. and Rev. Gerard Thomas Noel observed, that as a Christian Minister, speaking on this occasion, he felt that he was but prolonging the sacred duties in which he had been engaged the day before. They were pleading for Christianity in Africa, and he felt confident that it would not be without success. The article alluded to, he considered as suicidal: he never could believe, that, in the nineteenth century, a nation could persist in branding a traffic as inhuman and unjust, and in the same breath decreeing its continuance for five years. If the numerous Petitions to Parliament should not succeed, he should consider it as a moral phenomenon to be viewed with horror and dismay. But he trusted, that by these Petitions the hands of Government would be strengthened. Never would Negotiator have attended

Holland. No one could better appreciate the firmness, spirit, and humanity displayed by the Prince Sovereign of the Netherlands, than he could; knowing, as he did, the unfavourable sentiments which prevailed too generally throughout Holland on this subject: no man could be more ready than he was, to declare that the Prince deserved the admiration of every feeling mind. He agreed with his Noble Friend, that Great Britain had the means of making a new reciprocal arrangement, which might be satisfactory to all parties; and, he repeated, better give up all our acquisitions than consent to the revival of this inhuman trade: nor would he cease to hope that the result would be that which they all so ardently wished—the complete and everlasting extinction of this detestable crime among civilized nations.

In reply to these Addresses, the Prince Regent assured both Houses, that “they might rely on his unremitting exertions to give effect to their views, for the Abolition of the Slave Trade.”

Meetings have been held by the Common Council and by the Livery of London, and in the most populous districts of the Metropolis and throughout the Empire; at which Resolutions have been passed, and Petitions to Parliament adopted, with the utmost cordiality and unanimity, which speak very strongly the feelings of the British People on this question, and cannot fail to add great weight to the representations of the British Minister at the approaching Congress at Vienna.

We extract the Resolutions passed at a Meeting of the Inhabitants of the Tower Hamlets, held at the National School Room, Whitechapel, on Tuesday, July 12th, as expressed with great force and energy.

I. That this Meeting, viewing with detestation the Slave Trade as an inhuman and murderous traffic, utterly inconsistent with the Christian Religion, deservedly held felonious by the British Laws, and pronounced, in the late Treaty with France, to be repugnant to the principles of natural justice, do deeply lament that any considerations whatever should have prevailed to sanction, in the very same Treaty, its revival for five years.

II. That nevertheless, as the Treaty leaves the question of the Abolition of the Slave Trade still open for the discussion of the approaching Congress at Vienna, it is the opinion of this Meeting, that every effort should be immediately used to strengthen the hands of his Majesty's Government for the attainment of that great and glorious object.

III. That this Meeting feels a firm conviction that, in this enlightened age, when the ablest Statesmen of the civilized world shall meet at the approaching Congress, (if a proper representation be made to them) they will not suffer their records to be polluted by a sanction that the mere defencelessness of any part of their fellow-creatures shall expose them to the rapine and plunder of avarice, on no other plea than that of force; but will consider the inhabitants of Africa to be within the pale or law of nations, and declare, that piracy and murder in Africa are piracy and murder.

IV. That it appears to this Meeting, that various Colonies, now existing on the Coast of Africa, have made considerable advances in diffusing the arts of civilization and commerce; and thus, under the fostering hand of British Benevolence, and mainly from a confidence in British Protection, the happy prospect was afforded of some reparation to Africa for her wrongs. And this Meeting reflects with grief and horror, that these infant Colonies are about to be overwhelmed by the most dreadful and destructive miseries, and this confidence in British Benevolence most fatally abused; and that the civil and religious improvement already effected, may serve, by those new sentiments and feelings, which it has already introduced, to aggravate the sufferings of that unhappy people.

We were particularly pleased with the Petition of the Society of Friends. It is at once energetic and appropriate to their character.

To the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the Society of Friends, commonly called Quakers,

Sheweth,—That your Petitioners, having, for a long course of years, felt it their religious duty to advocate the cause of their oppressed fellow-men, the Natives of Africa, and to protest against that combination of enormities the Slave Trade, rejoiced to see this abominable traffic first condemned by the British Parliament, and then made Felony by the same high authority. They rejoiced that so foul a blot, tarnishing the reputation of this free and enlightened country, was wiped away:—that this disgrace to the professors of the Christian Religion ceased to be the crime of Britain: they rejoiced, not only on account of the unhappy victims of avarice thus rescued from destruction, but also for themselves and their fellow-subjects, in the belief that this virtuous procedure of the Legislature would draw down the Divine Blessing upon this country; and they indulged in a pleasing hope from the discontinuance of a practice which must have powerfully operated to prevent the progress of Christianity in Africa; that the time was approaching, when, amongst the numerous inhabitants of that quarter of the globe, the inestimable blessing of Gospel Light might be widely spread.

Your Petitioners, therefore, cannot but contemplate with feelings of grief and dismay, the consent, on the part of this Country, for France to renew this system of robbery and murder, and to carry it on for a period of five years. Should this take place, they think it but too evident, that the generous efforts now making to diffuse instruction, and promote improvement in regions to which so large amends are due for grievous and long-continued injury, will be in vain; and that the deluge of blood which has been stopped in Europe, will now take its course through unoffending and defenceless Africa. Under these circumstances, it will be difficult to feel cordiality for a nation, which by stipulating for itself the revival of a commerce in the persons of men, shall have been the cause of evils so enormous: and your Petitioners are also impressed with the consideration, that, as no state, while engaged in deliberate murder, can expect the countenance and protection of Heaven; there is great reason to fear that France may, on this occasion, be seeking fresh calamity to herself, and (unhappily also for this country) possibly

sowing the seeds of a new war. But your Petitioners derive consolation from reflecting, that the expected Congress of the principal European Powers may afford the opportunity of doing away, *immediately and for ever*, the reproach of this traffic from the Christian Name. Anxious that an opportunity so momentous should not be lost, and feeling that the multiplied blessings of Providence to this country should, from a sense of gratitude, excite to increased exertion in the cause of justice and beneficence, your Petitioners respectfully and very earnestly implore, that you will take this subject into your most serious consideration, and adopt such measures as in your wisdom may seem meet, and as the importance and urgency of the case require.

Signed in and on behalf of a Meeting representing the Society of Friends in Great Britain, held in London, the 28th of the 6th Month, 1814.

The Church Missionary Society is most deeply interested in this question. For its proceedings on the occasion we refer to the ensuing article.

We shall resume this important subject next month, and cannot but hope that, by the Divine Blessing on the activity and energy of the Friends of the Abolition, their just expectations may be answered. But we entreat the persevering and earnest prayers of our readers to Him in whose hand are the hearts of all men!

CHURCH MISSIONARY SOCIETY.

Special General Meeting on the Revival of the French Slave Trade.

THE Secretary of the Society being absent in Ireland, assisting in the formation of the Hibernian Auxiliary Church Missionary Society, at the time when the discussions on this subject first arose, the following Requisition was addressed to him on his return:—

displayed in endeavouring to effect the entire Abolition of the Slave Trade."

The Board of Directors of the African Institution were requested to employ their efforts to carry into full effect the objects of the Resolutions.

A Committee was formed, in pursuance of this request, of which Mr. Clarkson was appointed Chairman. It sat daily at the New London Tavern, to receive and communicate information, and adopted the most active and successful measures to awaken the country to a sense of its duty on this great occasion.

The Friends of the Abolition were, in the mean time, animated and encouraged by the appearance of the following Declaration on the part of the Prince Sovereign of the United Netherlands :—

The Board of Trade hereby informs all whom it may concern, that it has been acquainted by his Excellency the Secretary of State for Foreign Affairs, that, by a Decree of his Royal Highness our Sovereign Prince, dated the 15th instant, no ships or vessels shall be cleared out or dispatched from any port of the United Netherlands, which are designed to fetch Negroes from the Coast of Africa, or from any of the islands belonging to that Continent, and to convey them to the continent or islands of America; and that all such ships or vessels designed for the Slave Trade shall be refused admittance at any fort, factory, colony or possession on the Coast of Guinea.

The Vice-President of the Board of Trade,
(Signed) SEVERIEU.

Amsterdam, June 24, 1814.

On the 27th of June, the Petitions were presented, by the Duke of Gloucester and Mr. Wilberforce, to the Houses of Lords and Commons, signed by nearly *forty thousand* inhabitants of London and its vicinity.

On the same day, Lord Grenville moved an Address to the Prince Regent, praying for copies of all the representations on the part of Government, during the negotiation between it and France, which related to the Abolition of the Slave Trade, together with such parts of the dispatches of Ministers as had reference to the same. His Lordship argued for the Address, in a long and forcible speech, on the ground that the House had a right to know what representations were made by the British Negotiators, in fulfilment of the Royal Promise given to the House; as well as the circumstances which had led to the failure of those representations, and to the permission granted to the French to carry on the Slave Trade for five years.—The Earl of Liverpool, in reply, denied that the Article in question could be fairly construed into such a permission, but that, on the contrary, it brought the French to agree in censuring the traffic; and, so agreeing, to declare that they would abolish it at a certain time. He declared that no efforts had been wanting to attain the entire object; and that he believed that object attainable by reason and management, but not by dictation: and, as the subject was still a matter of negotiation, the production of the papers would be attended with inconvenience.—The motion was negatived by 62 against 27.

Mr. Wilberforce succeeded, however, on the same day, in a Motion made in the House of Commons for an Address to the Prince Regent, expressive of the satisfaction of the House at the success of the Negotiations on the subject of the Slave Trade with Sweden and with Holland, and their sorrow at finding that their former Address had not been more effectual.—Lord Viscount Castlereagh cordially con-

curred in the Motion of his Honourable Friend, and deeply regretted the sentiments of the people of France on the question, which he attributed to ignorance of facts, mingled with suspicion of our motives. —Mr. Barham wished to add to the Address, a request to the Prince Regent, that he would demand from France an immediate renunciation of the Trade, on condition of such farther concessions on our part, as might be consistent with the honour and safety of the Empire, but, for the sake of unanimity, withdrew his motion; when that of Mr. Wilberforce was agreed to by the whole House.

The eloquent and powerful statements of this Address will highly gratify our readers.

That an humble Address be presented to his Royal Highness the Prince Regent, representing to his Royal Highness, That, while we learn with great satisfaction the successful exertions of his Royal Highness in obtaining the consent of the Government of Sweden, and still more that of Holland, to an immediate and unqualified Abolition of the Slave Trade, we are bound in duty to express the deep regret of this House, that the late unanimous Address of this House, praying his Royal Highness to interpose his good offices to obtain a Convention of the Powers of Europe for the immediate and universal Abolition of the African Slave Trade, to which Address his Royal Highness was pleased to return so gracious an answer, has failed to produce those consequences which this House and the Country had most anxiously and with confidence anticipated:

That the objects to the attainment of which that Address was directed, do, in the opinion of this House, so deeply affect the best interests of Europe, and the happiness and civilization of Africa, as to render it our imperious duty again to press them on the attention of his Royal Highness:

That although the Government of France, whether from the effect of partial and colonial interests, or from not being sufficiently aware of the enormities attendant on the Slave Trade, have not agreed to a stipulation for

the immediate Abolition of it, yet that the consent of that Government to abolish the Trade in five years, and to unite its efforts with those of his Britannic Majesty, at the approaching Congress, to induce all the Powers of Christendom to decree its Abolition, so that it shall cease universally at that time, together with the disposition the French Government is supposed to have manifested to subject their own Slave Trade to some restrictions during the intervening period; above all, that Government's distinct and unequivocal recognition of the radical injustice of the Traffic in Slaves, induce the House to entertain a confident hope, that farther stipulations, with a view to the Abolition or Limitation of the Slave Trade, may be obtained at the approaching Congress:

That, independently of the unspeakable evils to Africa which must arise from the permission of this nefarious traffic on the most extended scale for a further term of five years, and of the increased inducements for carrying it on which will then exist, it is obvious that new and formidable obstacles to the execution of our own laws against the Slave Trade must be created, that occasions of differences with those Powers will be multiplied, that the evils and miseries produced in Africa, from the multitudes of human beings obtained by fraud or by violence being forcibly dragged into perpetual slavery in a foreign land, must be most lamentable and extensive; but they will be particularly afflicting in those parts with which his Majesty's Dominions have of late had the greatest intercourse, because the restoration of the French Settlements and their dependencies, with the right of an unrestrained Slave Trade, must subject those populous and extensive districts where, by the laudable exertions of Great Britain, peaceful industry and social happiness have been in some measure produced, to a renewal of the miseries inseparable from this odious traffic: the Colony of Sierra Leone, also, whence European Knowledge, the blessings of order, and the arts of peace, have begun to diffuse themselves through the neighbouring country, will be deprived of its beneficial influence, and even be exposed to imminent danger of ruin:

That, with a direct view to the considerations and points above-stated, this House humbly, but most earnestly, implores his Royal Highness to endeavour to obtain, if possible, from the Government of France, some diminu-

—a country which had itself experienced so signal an interposition of the Divine Goodness in delivering it from the galling yoke of oppression.

VI. That the Society cannot, therefore, but feel the deepest sorrow and disappointment to find, that, in the Treaty of Peace lately negotiated with France, his Majesty's Ministers have not succeeded in obtaining a complete and immediate Abolition of the Slave Trade by that power: but that, on the contrary, while it is acknowledged to be "repugnant to the principles of natural justice," yet ground is laid for its revival, on a large scale, and under circumstances of peculiar aggravation: not only as it respects the important Colonies which have been freely ceded to France, and from which that inhuman traffic had been for several years wholly excluded; but still more as it respects those parts of the African Coast where the depraving and desolating effects of this trade are now gradually wearing away under the efforts of British Benevolence, and where this revival of the trade will reduce, once more, to a state of anarchy and barbarism, those numerous natives who are now gradually acquiring useful knowledge and habits of peaceful industry:—and the Society cannot but lament, that the period, when deliverance from long and severe oppression should have taught sympathy with the oppressed and gratitude to Him who had delivered, should be the time for renewing a system of most inhuman oppression.

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upward, per week, shall also receive a copy of each Monthly Number of the Missionary Register.

9. The object of the Committee shall be, to call forth and direct the zeal of well-disposed persons in Ireland, and more particularly that of the Members of the Established Church, in support of the plans and proceedings of the Church Missionary Society; and for this end, constant attention shall be paid to the diffusion of information; the establishment of Associations, the obtaining of contributions, and the procuring of proper persons, to be recommended as Missionaries to the Church Missionary Society: all contributions to be transmitted by the Treasurer of the Society, after the payment of incidental expenses, to the Secretary of the "Church Missionary Society for Africa and the East," at the Society's House in London.

10. Governors and Members of such Associations as may be formed in aid of this Society, shall be considered as Governors and Members of the said Society; it being understood that Governors and Members of the Hibernian Auxiliary will be considered, *ipso facto*, to stand in the same relation to the Parent Society.

11. A separate fund shall be opened, in support of the separate School Fund of the Church Missionary Society, for the establishment of Schools among the Heathen, and in the foreign possessions of the Crown.

12. The Committee shall have the power of appointing such persons as have rendered essential services to the Society, either Members for life or Governors for life.

13. Governors shall be entitled to attend and vote at all meetings of the General Committee.

14. A General Meeting of the Subscribers to this Society shall be held every year, in the same week in which the Annual Meeting of the Hibernian Bible Society shall be held, the day to be appointed by the Committee: ten days' notice of such meeting shall be given in the public newspapers; and the Committee shall then deliver a written Report of their proceedings, and of the state of the Society, together with an audited account, and such observation as they shall think fit.

On the motion of the Right Hon. Mr. Justice Daly, seconded by the Rev. Wm. Atthill, M.A., Rector of Fintona,

Resolved, II.—That the centre of the operations of

the said Society be in Dublin; and that it extend itself throughout Ireland, as opportunities may offer, by Associations, to be denominated "Church Missionary Associations, in aid of the Hibernian Auxiliary Church Missionary Society."

On the motion of Alexander Hamilton, Esq., seconded by the Rev. George Hamilton, M.A., Rector of Killermogh,

Resolved, III.—That it be recommended to all the Members of this Society, to promote the Collection of Weekly and Monthly Contributions, in their respective circles; this plan being adapted to awaken a general interest in favour of the Society's objects, and to supply steady and increasing contributions to the funds.

On the motion of the Rev. Robert Daly, Rector of Powerscourt, seconded by Paulus Æmilius Singer, Esq.,

Resolved, IV.—That the Right Hon. Lord Viscount Lorton, having obligingly accepted the office of a Vice-Patron, and the President of this Society, the respectful and cordial thanks of this Meeting be presented to his Lordship for the same.

On the motion of Major-general Trotter, seconded by the Rev. James Dunne, M.A., Rector of Delgany,

Resolved, V.—That the following noblemen be requested to accept the office of Vice-Patrons:

Most Noble the Marquis of Downshire,
Right Hon. the Earl of Westmeath,
Right Hon. the Earl of Charlemont,
Right Hon. the Earl of Desart,
Right Hon. the Earl of Gosford,
Right Hon. Lord Viscount de Vesci,
Right Hon. Lord Viscount Lifford,
Right Hon. Lord Viscount Northland,
Right Hon. Lord Viscount Valentia,
Right Hon. Lord Carberry,
Right Hon. Lord Headley.

On the motion of John David Latouche, Esq., seconded by Major Sirr,

Resolved, VI.—That the following gentlemen be requested to accept the office of Vice-Presidents:—

The Right Hon. the Lord Mayor of Dublin, for the time being,

The Right Hon. Mr. Justice Daly,

The Right Hon. Henry Grattan, M.P.,

The Right Hon. John Maxwell Barry, M.P.,
 The Right Hon. David Latouche,
 The Right Hon. General Sir George Hewitt,
 The Hon. James Hewitt,
 Robert Shaw, Esq. M.P.,
 William Brownlow, Esq. M.P.,
 Major General White,
 Major General Trotter,
 Blenly Townley Balfour, Esq.,
 Peter Latouche, Esq.,
 William Gregory, Esq.,
 Alexander Hamilton, Esq.,
 Doctor Perceval.

On the motion of the Very Rev. the Dean of Leighlin,
 seconded by George Kiernan, Esq.,

Resolved, VII.—That the Right Hon. David Latouche
 be requested to act as Treasurer to this Society; that the
 Rev. R. H. Nixon, and Abbot Trayer, jun. Esq., be
 requested to act as Secretaries; and that the following
 gentlemen be the Committee for the ensuing year:—

Benjamin Ball, Esq. jun.	Higginson Johnson, Esq.
Francis Beattie, Esq.	Peter Latouche, Esq. jun.
Vicars Boyle, Esq.	John David Latouche, Esq.
Morgan Crofton, Esq.	Thomas Lefroy, Esq.
Wm. Disney, Esq.	Wm. Shaw Mason, Esq.
Thomas Disney, Esq.	Leonard Ogilby, Esq.
Thomas FalknerGlew, Esq.	Thomas Parnell, Esq.
Joseph Goff, Esq. Jun.	Richard Phayre, Esq.
Arthur Guinness, Esq.	Robert Shaw, Esq. jun.
Benjamin Guinness, Esq.	Paul. Æmilius Singer, Esq.
W. C. Hogan, Esq.	Joseph Sirr, Esq.
John Kingston James, Esq.	Mathias Woodmason, Esq.

On the motion of the Rev. Robert Shaw, Vicar of St.
 John's, Kilkenny, seconded by Thomas Parnell, Esq.,

Resolved, VIII.—That the thanks of this Meeting be
 given to the Rev. Josiah Pratt, Secretary of the Church
 Missionary Society, and to his Friends, the Rev. Daniel
 Wilson and the Rev. William Jowett, for the assistance
 afforded by them in the formation of the Hibernian
 Church Missionary Society.

The thanks of the Meeting were acknowledged by the
 Rev. W. Jowett, in his own name and that of his Friends.
 On the motion of Richard Phayre, Esq., seconded by
 Arthur Guinness, Esq.,

Resolved, IX.—That these Resolutions be inserted in the principal Irish Newspapers; that copies of them, signed by the Chairman, be transmitted to the President of the Parent Society; to the President of this Society, and to its Vice-Patrons and Vice-Presidents; and that books, for inserting the names of Subscribers, be left at the different Banks in Dublin.

The Chairman having left the Chair, which was taken by the Right Hon. the Earl of Gosford, on the motion of Arthur Guinness, Esq., seconded by William Disney, Esq.,

It was Resolved, That the thanks of this Meeting be presented to the Right Hon. the Lord Mayor, for his able and dignified conduct in the Chair.

The feelings of this generous people were warmly interested by the proceedings of this day. The accounts of the little children, rescued from the horrors of the Middle Passage and Perpetual Slavery, and now enjoying Christian Education in the Settlements of the Society; and the relation of the important school-establishments in Tranquebar, lately under the charge of Dr. John, and since his death indebted for their continuance chiefly to the Church Missionary Society; together with some extracts from the more recent journals, detailing the success of Abdool Messee, and other Readers and Catechists of the Society at Agra and in its vicinity, with other documents, convinced the Meeting of the actual good now in progress in India and elsewhere, through the instrumentality of the Society. And these representations were confirmed, and the duty of supporting the Society's efforts was enforced most ably and successfully by the various speakers.

The First Resolution, approving of the objects of the Parent Society, and proposing the formation of an Auxiliary Society to embrace all Ireland, was then moved by the Right Hon. the Earl of Gosford, in a brief but impressive manner.

The Second Resolution, proposing that Dublin should be the centre of operation for the Auxiliary Society, and that it should extend itself throughout Ireland by Associations, was moved by the Right Hon. Mr. Justice Daly, in a speech containing such a vigorous and clear elucidation of one of the fundamental principles of the Society, that we shall beg leave to insert it.

Right Hon. Mr. Justice DALY.—It is with great satisfaction, my Lord, that I have an opportunity to come forward at this Meeting on such an occasion. It has always been a source of mortification to me, that, while all the religious bodies around us have shewn a zeal for the cause of Christianity, an imputation of slackness should seem to rest on the Established Church, consistent neither with the purity of its doctrines nor the zeal of its Members. I felt it as a thing peculiarly painful to me, that, whilst an activity to rescue the Heathen from the miseries of idolatry animated every Christian Sect, the Church of England was charged with not making adequate attempts in such a cause.—I thank God that that imputation is now about to be done away; and that especially the Church of Ireland will bear its full part in this glorious work. I doubt not, my Lord, that we shall see that the Heathen will flock in larger bodies into the Church of England, than into any other religious community.

Allow me, my Lord, to observe, that, although I am of opinion, that when the Word of God is distributed, it should be without note or comment; I am also of opinion, that, in order to that Word being enforced, with becoming authority and success, it must be accompanied by Missionaries from the different bodies of Christians. The Christian World is unhappily divided on certain topics. It is particularly necessary, therefore, that these various bodies should come forward as distinct bodies; while there should be maintained among them as much unanimity as is possible, under the existing state of the Christian World. This coming forward does not imply a co-operation in every distinct measure with one another, but a steady and consistent co-operation

in their several spheres, toward a grand and general object. I am, therefore, peculiarly happy, that the Church of England is advancing, and placing in their proper light, the articles of her belief, derived as they are from the Holy Scriptures—for I will challenge any Christian Church to shew a purer form of doctrine, or a more simple and edifying system of discipline, than those which adorn the United Church of this Empire.

We add, with pleasure, a short but powerful appeal of a Dignitary of the Church.

The Very Rev. the Dean of LEICHLIN.—I am thankful, my Lord, that I was able to reach town this day, in time for this Meeting; and I desire here to profess, that, feeling the warmest attachment to the Established Church of these realms, and that, not on account of the station which I hold, but from a deep conviction of the scriptural nature of its Articles, Liturgy, and Homilies, I cannot but earnestly wish for a diffusion of the Gospel by that Church, in every part of the world. Ever anxious as it is to appeal to the Scriptures for every doctrine which it enforces, and simple and dignified in all its constitution and ceremonies, I cannot but think that it will meet the favourable regard of Converts to the Christian Name, wherever it is fairly presented to them. I have no hesitation, therefore, in standing forth to throw in any influence which I may possess, for the advancement of this Institution.

A full account of the Proceedings is in preparation for the press. To this account we must refer our readers, regretting that our limits will not allow the insertion of the forcible addresses of the various speakers. We must confine ourselves to that of the Rev. James Dunne, Rector of Delgany; as, among other eloquent statements, it supplies a refutation of the common objection, that too much remains to be done at home, before we can turn our attention to foreign countries. Let this objection, whenever it is applied to the state of the people of Ireland, be

answered in the language of one of their own countrymen.

Rev. JAMES DUNNE.—I will not say much, my Lord, in seconding the Resolution put into my hands, lest I should weaken the impression made on your minds by the proceedings of this day; for, judging by myself, I conclude that every understanding has been convinced, and every heart animated, by what we have heard. But I may be allowed to pray that these truths may be engrafted on our hearts, and these feelings perpetuated in the constant tenor of our religious progress.—I see no objection to this Society. It seems most worthy of our Holy Church to take an active part in this work.—It seems most worthy of our Holy Religion, that if we find it big with blessings for time and eternity, it should fill us with zeal to communicate those blessings to the Heathen Lands. It seems most worthy of the Great Author of our Faith, who, from pure love to man, left the mansions of Heaven, and embarked on the waves of this troublous world, that he might turn men from darkness into light, and from the power of Satan unto God. The Son of God himself was the first Missionary, if I may be allowed the expression; and therefore none who bear his Name can be indifferent in a cause which attempts the conversion of millions of our fellow-creatures.

It has been objected to such attempts, that the cause of the Heathen is hopeless, and that we have not the means nor the power to produce great effects. But I would ask, if such cold calculations had formerly obtained, what would have been the state of our own country at the present day? Still would Druidical Darkness have rested on our land, and the sacrificial knife been raised over our innocent offspring; and still should we have been taught to expect a heaven where we should drink from the skulls of our conquered enemies! But the Church then felt the spirit of her Master, and did not give up our case as hopeless; but, in the face of danger and of death, came over to us with the message of truth, seized the reluctant hand of our ancestors to lead them to the Temple of Jehovah; and poured on their minds the glorious light of the Gospel. And yet the Druidical Superstition was far preferable to the base religions of

the East, where the wretched Hindoo pays his homage to the impure and bloody idol of Juggernaut.

I feel, therefore, happy, my Lord, to see my countrymen assembled on this occasion. We have many objects of charity at home, but they will not be sufferers by our contributions to this Society. For this effort will serve to cherish the life of religion in the soul, and thus swell the true source from which charity must spring. There is, indeed a spurious benevolence, whose objects must not be multiplied: but true charity never faileth; it will rather grow upon every exertion, and still bear abundant fruit. Like the golden branch of the Poet, when one is plucked away another will spring forth.

—Uno avulso, non deficit alter.

It is true, that "he that provideth not for his own house, is worse than an infidel;" but will any one say, that a man is not to extend his care beyond his family? Why then does public praise rest, as it does, on the name of Wilberforce—a name not so much that of an individual, as of every generous purpose and high resolve—a name connected with humanity and religion, and the memory of which will be embalmed with the blessings of his fellow-creatures? Why? Because his heart swelled beyond the narrow circle of personal regard, and felt, with tender sympathy, the sufferings of his brethren in every quarter of the world; because he could not suffer one fellow-man to remain in ignorance or slavery, while he could raise his voice to break his bonds, or remove and dissipate his errors. Let his final triumph animate us to the same perseverance. Our charity should have no bounds, but those of our power. Wherever there is a creature capable of receiving happiness, charity should be active in bestowing it. It will first, indeed, fill, with its warmest beams, the centre at home; but, in proportion as it kindles with Heaven's pure fire, it will spread till it warms and enlightens the whole human race. I consider this Meeting as an evidence of the enlargement of our minds, of a progress in the Christian Life, a rise in the scale of being.

The times, moreover, my Lord, call us to new exertions. But this is too large a field. I will only, therefore, recal to your memories those prophecies which predict the rapid spread of the Gospel in the latter days. I will only point out to you my country, which stands on such an eminence, that she will be answerable to that Providence

which has given her peace, for the right use of the blessing. I would call on her to unite the cause of religion with the fame of her deeds. I would bid her inscribe on the temple of British Glory the name of her God. I would exhort her to give a new permanence to her wealth and authority, by making them the handmaids to religion. In the darkest times I always thought, my Lord, that my country would be reserved as a blessing to the world. I have been accustomed to regard her, preserved amidst the convulsions of Christendom, when the flood-gates of anarchy had been opened, and were covering the earth, as borne, like the ark on the waters, and containing within its narrow limits, all that was most dear and valuable to man. Now we see the waters beginning to subside. Now we have sent forth the gentle messenger of peace, and hail his return, bearing the friendly olive branch; and we shall now behold those favourites of Heaven, social order, public freedom, and pure religion, descending from this ark to replenish and adorn the earth. I trust, my Lord, we shall rise to the dignity of the station to which we are called, and rejoice in being allowed to co-operate with God in the great design of covering the earth with "the knowledge of the Lord, as the waters cover the sea."

It is needless to add, that the effect of this Meeting was evinced by the cheerful and liberal contributions which were immediately made. About 400*l.* was contributed on the spot; being about one-third of the whole amount which has probably ere this resulted from the formation of this Society in Ireland,

Ladies' Dublin Church Missionary Association, in aid of the Hibernian Auxiliary Church Missionary Society.

We have the pleasure to state, that, in anticipation of the Auxiliary Society for Ireland, a Ladies' Association for Dublin was formed the day after the Secretary and his Friends arrived in that city. From this Association, originating in the zeal of one of the

Society's warmest Friends, Viscountess Lifford, much support has been already experienced, and may yet be expected.

The following account of this Association has been widely circulated :—

Patroness,—Right Hon. Viscountess Lifford.

President,—Right Hon. the Countess of Westmeath.

Vice-Presidents,—Right Hon. Viscountess Lorton, Right Hon. Lady Lucy Barry, Right Hon. Lady Florence Balfour, Lady Molyneux, Mrs. (General) White, Mrs. Brownlow, Mrs. Shaw.

Treasurer,—Mrs. Shaw.

Secretary,—Mrs. Alexander Hamilton.

This Association has been formed chiefly for the purpose of collecting smaller subscriptions.

The contribution of one penny per week, constitutes a Member.

Such Ladies as shall collect twelve such contributions, or one shilling per week, will be entitled to receive the Reports of the Church Missionary Society, and of the Hibernian Auxiliary, together with a copy of each Monthly Number of the Missionary Register.

Whoever shall contribute or collect five pounds per annum, may affix any name they please to an African Boy or Girl, to be selected out of a number of children liberated at Sierra Leone from captured Slave Smugglers; which child will then be clothed, maintained, and educated, in one of the Society's Settlements on the Western Coast of Africa.

All Contributions to the Dublin Ladies' Association may be paid to Mrs. Shaw, Merriion Square, or to Mrs. Alexander Hamilton, Rutland Square.

Armagh Church Missionary Association in aid of the Hibernian Auxiliary Church Missionary Society.

It was the intention of the Secretary and his Friends, in their visit to Ireland, to devote the limited period of their stay principally to the establishment, in the metropolis, of a National Auxiliary Society; leaving it to be determined by circumstances, whe-

ther or not they should immediately extend the plan by Associations in the Country. On their arrival, it appeared doubtful whether any thing more than their primary object would be, in so short a period, attainable. But, a few days before their departure, through the active zeal of the Right Hon. and Very Rev. the Dean of Armagh, and his Friends in the neighbourhood, a lively interest was excited in behalf of the Society; and, the Secretary being engaged to preach in Dublin for the Society on the last Sunday of their stay, and Mr. Jowett's assistance being required in that city, Mr. Wilson proceeded alone to Armagh, to assist in establishing there a Church Missionary Association, in aid of the Hibernian Auxiliary.

Mr. Wilson left Dublin early on Thursday the 23d of June, and arrived at the Deanery at Armagh late that evening. The Hon. James Hewitt had been very active in preparing for his arrival: different churches had been engaged, notices printed, and a judicious Address circulated.

On Friday he preached at Loughgall, near Armagh. After Service, a Meeting was held at the house of the Rector, the Rev. Silver Oliver, brother of Lady Lifford. Lord Lifford was called to the Chair. There were present the Count de Salis, the Dean of Cloyne, the High Sheriff of the County, and the Hon. James Hewitt, with about twenty Clergymen of influence and consideration in many surrounding parishes, including a wide circuit and comprehending an immense population. Mr. Oliver having shortly introduced the business of the day, Mr. Wilson entered at some length into the subject. The Count de Salis, in moving the usual Resolutions, expressed most warmly the interest which he took in the Society

The Count was followed by Mr. Hewitt, who remarked, that there was till now no Society whatever in connection with the Established Church of Ireland which took any concern in Missions to the Heathen; the Irish "Society for discountenancing Vice," which corresponds to the English "Society for promoting Christian Knowledge," having never attended to that object. The High Sheriff then engaged his support; and was followed by the Dean of Cloyne, who hailed, in ardent terms, the establishment of the Hibernian Auxiliary, as Clergymen in Ireland had now an opportunity of connecting themselves with the efforts of their own Church to convert the Heathen.

On Saturday, Mr. Wilson preached at Mullavilly, the Rectory of the Dean of Cloyne.

On Sunday Morning he preached at Grange Church, dependant on the Cathedral of Armagh, and belonging to the Rev. Charles Coleman, a warm friend of the Society and a liberal contributor to its funds; and, in the evening, at Dungannon, to a large congregation. He reached the Deanery very late at night: and, at four o'clock on Monday Morning, set off on his return to Dublin, which city he reached, after hard driving, at six o'clock in the evening, just in time to join Mr. Pratt and Mr. Jowett on their return by the Holyhead Packet.

The toil of this excursion was great; but the labour was amply rewarded by its success, which far surpassed every expectation. Independently of the addition of 150*l.* to the funds, and the prospect of an ample annual income, it was the occasion of making known the Church Missionary Society in the Metropolitan City, and of interesting in its support a very considerable number of Clergymen and Gentlemen of the first families and connections. Lord and

Lady Lifford, the Hon. James Hewitt, the Rev. Silver Oliver, and the Rev. Charles Coleman, with others, were particularly active in promoting the object of Mr. Wilson's visit; nor does it appear that there was a Clergyman or Gentleman in the neighbourhood who withheld his support.

The Officers of the Armagh Association are as follows :

President.

Right Hon. the Earl of Gosford.

Vice-Presidents.

Right Hon. the Earl of Caledon.

Right Hon. Lord Viscount Lifford.

Count de Salis.

The Very Rev. the Dean of Cloyne.

Sir Capel Molyneux, Bart.

Wm. Brownlow, Esq. M.P. for the County.

Wm. Richardson, Esq. M. P. for the County.

Treasurer.

Rev. William Lodge.

Secretaries.

Rev. Silver Oliver.

Rev. Charles Coleman.

The Church Missionary Society hails with gratitude to the Great Head of the Church this accession to her strength, by the formation of the Auxiliary in the Sister Island. It has commenced under the most favourable auspices ; and contains the germ of much friendly and Christian Intercourse between the Churches of the two countries, in the promotion of the most noble and disinterested of all objects: and we may hope that, to the most distant ages, blessings will spring from this co-operation of the members of the United Church of England and Ireland. Let us echo back the prayer which has already been heard from

the Sister Island, "that as it has pleased God by his special grace preventing us to put into our hearts good desires, so by his continual help we may bring the same to good effect!"

Journey of Mr. T. R. Kemp and Rev. Isaac Saunders.

Thomas Reade Kemp, Esq. M.P. one of the Vice-Presidents of the Society, accompanied by the Rev. Isaac Saunders, is now on a Journey through some of the Northern Counties. Wishing, with great liberality, to render his excursion beneficial to the Society, he has charged himself with the distribution of information concerning its designs and proceedings; and Mr. Saunders has very kindly undertaken to preach on its behalf in those churches to which he may obtain access.

Journey of the Rev. Basil Woodd.

The Rev. Basil Woodd is now on a Tour in Dorsetshire, Devonshire, and Cornwall. He has preached for the Society in various churches, and has assisted at the formation of several Associations. One will be formed, it is expected, at Plymouth Dock, on a considerable scale.

Church Missionary Associations at Birmingham and at Manchester.

The Hon. and Very Rev. the Dean of Wells has engaged to preach for the Society at Birmingham when an Association will be formed for that town and its vicinity.

An Association at Manchester has long been in contemplation; and will be brought forward with all convenient speed.

BRITISH AND FOREIGN BIBLE SOCIETY.

Deputations to the Emperor of Russia and the King of Prussia.

THESE distinguished Sovereigns having manifested the most honourable zeal to promote the plans and objects of the Society in their respective dominions, the Committee felt it due to the Emperor and the King, as well as to the great Institution which they themselves represented, to request an audience for a Deputation of the Society, to convey to them its congratulations on their arrival in this country, and to express its grateful acknowledgments for their condescending and zealous support of its designs.

The Deputation to the Emperor consisted of Lord Teignmouth, the President; the Bishops of Salisbury, Norwich, and Cloyne, Lord Gambier, the Chancellor of the Exchequer, and W. Wilberforce, Esq. M. P., Vice-Presidents; together with the Secretaries; when Lord Teignmouth addressed his Imperial Majesty; and the Rev. Mr. Owen, one of the Secretaries, presented to him, in the name of the Society, an elegantly bound set of its Annual Reports. The Emperor expressed his zealous attachment to the Institution; and stated that he has given, and should continue to give, his protection and support to that which had been established in his own dominions, which was an emanation from the British and Foreign Bible Society. His Imperial Majesty, after entering into a very friendly and familiar conversation with the Members of the Deputation on the great objects and the proceedings of the Society, took each of them very cordially by the hand, and dismissed them with the kindest assurances that he

should feel a real pleasure in promoting the objects of the Institution to the utmost of his power.

A few days after, his Prussian Majesty honoured the Society by giving audience to a Deputation, consisting of the Chancellor of the Exchequer and the Secretaries. The Deputation was not so numerous as was intended, in consequence of the shortness of the notice for its assembling. His Majesty recognized, in the Reports which were presented to him, a Letter from himself, encouraging the formation of a Bible Society at Berlin, early in the year 1806, both by his Royal Sanction and a liberal donation. The King graciously accepted the Society's Reports; and stated, with much energy and feeling, his conviction that the British and Foreign Bible Society was an Institution admirably calculated to promote the best interests of Christianity.

It must greatly endear the Allied Sovereigns, already revered in public opinion for their enduring fortitude and magnanimous mercy, to all who have at heart the interests of religion, that, amidst the tide of festivity and rejoicing which has hurried them along during their visit to the capital of the British Empire, they have found time and disposition to attend to the concerns of a Society which they consider as calculated, under the blessing of God, to prove an instrument of real good to their respective dominions and to the world! Christians may exult, herein, as a token of that approaching day when *all kings shall fall down before HIM, and all nations serve HIM.*

BAPTIST MISSIONARY SOCIETY.

Designation of Mr. Trowt as a Missionary.

DR. RYLAND preached on this occasion, from Matt. iv. 16: *The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up*: applying his subject to the gross darkness of the heathen, especially those of India; and to the hopeful symptoms that the true light was rising on them; exhorting the Missionary earnestly to pursue the great purpose of their further illumination, and pointing out the manner in which he should endeavour to attain his end.

A friend has generously given Mr. Trowt a free passage to Java, the place of his destination, in the Commerce, Capt. Cole; for which the permission of Government was readily granted.

The Anniversary of the Society.

This was held at the Jews' Chapel, Spitalfields, on Wednesday, June 22. The Rev. W. Steadman, of Bradford, Yorkshire, preached, in the morning, from Haggai ii. 7, *The Desire of all nations shall come*: and, in the evening, the Rev. J. Saffery, of Salisbury, from Psalm lxxvii. 1, 2, *God be merciful unto us, and bless us, &c.* After each Sermon, the Secretary, the Rev. Andrew Fuller, reported the Proceedings of the Society. The collections amounted to nearly 200*l.*

We shall take an early opportunity of giving the Report.

(LONDON) MISSIONARY SOCIETY.

Somerset Auxiliary.

THE First General Meeting of this Society was held at South Petherton, on the 2d of March, when Mr. Golding preached from Isaiah lxii. 1. At the Meeting, William Cayme, Esq., of Yeovil, presided. Mr. Tracy, one of the Secretaries, detailed the proceedings of the Parent Society. In the evening, Mr. Jay preached from 2 Thessa. iii. 1. About 100*l.* was contributed to the funds,

Dorset Missionary Society.

On the 13th of April, at Bridport, the Rev. Alexander Waugh preached from Isaiah xxviii. 18. The Society then met, and determined that it should be attempted to form Branch Societies in the various towns of the county. Mr. Trowbridge preached in the evening, from Rom. viii. 38, 39,

The Hull and East-Riding Anniversary.

Began at Hull, on the 15th of June, a fortnight after the establishment of the Hull and East-Riding Church Missionary Association in that town. Sermons were preached by the Rev. W. Roby, of Manchester, from 2 Cor. ii. 14; by the Rev. J. Fletcher, of Blackburn, from Matt. xiii. 31—33; and by the Rev. Dr. Winter, of London, from Psalm lxxv. 1, 2. The Collections amounted to about 207*l.*

The General Meeting was held at the school-room, in Salthouse Lane, the Right Worshipful the Mayor in the chair. Dr. Winter stated the Proceedings of the Parent Institution. The Rev. J. Campbell, gave an interesting narrative of his journeys in South Africa, into the interior of which he

had penetrated much farther than was known to Europeans. He had passed through five distinct nations, who were so low in intelligence and civilization, that they scarcely knew any other difference between their cattle and themselves, than their form. Their morals were equally debased: but wherever Christianity had penetrated, manifest benefits had followed: every Missionary Station was distinguished by a moral atmosphere, extending fifty miles round, wherein travelling was secure. One of the wild Boschemen declared, that he knew nothing of the religion of the white men but this—that ever since they had been in his neighbourhood, the natives had been at peace with one another. Most of the speakers alluded to the establishment of the Church Missionary Association in Hull; expressing very candidly their sincere pleasure in the exertions and success of the Church Missionary Society, and of all other kindred Institutions.

HUNTINGDONSHIRE SOCIETY IN AID OF MISSIONS.

VARIOUS denominations of Dissenters are united in this Society, which held a General Meeting at St. Ives, on the 16th of March. The Rev. Andrew Fuller, of Kettering, preached in the morning; and the Rev. William Thorp, of Bristol, in the evening. In the afternoon, a Public Meeting was held for the communication of intelligence respecting different Missions, and the transaction of the business of the Society. It was very numerously attended, and much interest was excited. It is intended to establish local Associations, in con-

tion with the Society in different parts of the county.

Much good will arise from the friendly intercourse the various Missionary Societies one with another; but we are decidedly of opinion, that harmony and mutual love will be best promoted, and the greatest portion of Christian Zeal and Effort secured, by the different bodies acting, both at home and abroad, in their separate and distinct characters.

Foreign Intelligence.

INDIA.—AGRA.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society, written by one of the Chaplains of the Honourable East-India Company.

(Continued from p. 237.)

July 11, 1813.—A man from a neighbouring village was present to-day, who has been a constant attendant for some time. He was asked why he had expressed a wish to become a Christian. He answered, “For the sake of salvation.” What had he heard, that should induce him to hope for salvation in Christianity? He said, he had never heard of any, whose birth corresponded with that of Christ; that to raise the dead, and himself to rise from the dead, proved him to be the Son of God, and able to give remission of sins. He to-day took his meal with the Christians, by which his caste is gone.

July 12.—Abdool went to-day to the village where the above man resides. He found that his family were acquainted with his purpose of embracing Christianity, and very angry with him for it. He rents a small farm. Many people came to see Abdool, who spoke to them about religion, and offered to establish a school for their children. They asked what he would teach them. He

said, what would lead to salvation.—They answered, “What do we want with religion? We do not even worship our own Bowarra. We know a little about ploughing, and that is enough for us.”

July 24, 1813.—To-day a Mahometan from Berthpore came, who is physician to the Rajah's family. He had long ago perused the Pentateuch in Arabic, lent him by a Roman Catholic Priest who lived with General Duboin. About two years ago, it came into his mind to search for truth. The irreconcilable contradictions among the different Mahometan Sects struck him powerfully, and convinced him that truth was not with them. He read in the Koran, that Christ is the Spirit of God. This gave him a high idea of our Saviour. He took an opportunity of coming to Agra soon after that time, when he visited Mr. C. the Baptist Missionary, who urged him to an immediate profession of Christianity. This he was not prepared for, but took a copy of St. Matthew and St. Mark in Persian, translated by Sabat, and went back to Berthpore. There he has been until the present time, fully persuaded of the truth of Christianity and the Divinity of Christ, from the perusal of the above translation; but desirous of meeting with some of his own countrymen who could inform him further, he at length heard of Abdool, and of the kindness and inoffensiveness of his manners. “This,” said he, “is the way of that religion.” And, on Monday, he came over, on purpose to meet with Abdool. He was led to the house of a Molwee, who teaches our Christian Boys Arabic, and who is very favourable to the truth, so that his introduction to Abdool was thus made easy. He now wishes to be baptised; seems less than any native whom I have seen to consult with flesh and blood; said he desired only to be great in the sight of God, and, if it were his will, to be among the first fruits of Hindoostan; for he is sure that all the land will become Christian, and he desires to give himself to labour to spread the Gospel. He has a son eighteen years old, whom he has made acquainted with the change passing in his mind; and who, he says, is, equally with himself, disposed to embrace the Gospel. He is gone back to bring this son, and what property he has, that he may give himself wholly to the work of the Lord.

July 18.—This afternoon the above person made his appearance, with his son, at worship in the city. He

had thought, he said, of sending his son first; but afterward reflected, "This is not a work to be delayed, or trifled with." He publicly professed, before all the people assembled, that he was come expressly to receive baptism. He laid aside his turban, and knelt down to prayer with the Christian part of the assembly; on which a Molwée went away in seeming displeasure.

On Friday Evening, our dear friend Lieut. M. came from Muttra bringing the Bramin Boy, who says he was enticed, as related before; that the person set off the next day, taking with him all the clothes we had given him; that another, companion of that person, gave him a meal, and persuaded him to go to Muttra; that he, afraid of our displeasure, and ashamed of himself, agreed; that Lieutenant M.'s Moonshee met with him there, and Lieutenants M. and T. immediately sent for him and gave him food and clothse. He returned joyfully, and is evidently much distressed in mind, and afraid lest he should not be forgiven,

July 21.—Yesterday afternoon, as Abdool was going to the city, he saw an old man lying under a tree in seeming great pain. On alighting, he found him sensible, but in the agonies of death. On giving him a little water, he revived; and Abdool began to speak to him of Christ, of his miracles, and death for sin, and of the thief on the cross, exhorting him, now at the last, to believe in him for remission of sins. He asked the man if he understood him; who answered, "Yes," and shut his eyes some time: then, looking up, he said, "I believe on Christ," and some time after expired. Notice was given to the Police; and, on the body being viewed and leave given to bury it, a grave was dug, when a number of Hindoos came, and said, they must either burn the body or float it down the river. Of course, they were left to dispose of it as they chose.

July 23.—To-day Abdool's eldest nephew, after many solicitations, was examined for baptism. So long since as the beginning of May, he had been observed diligent in secret duties; and the questions which he asked discovered an awakened conscience. On Monday last, he began to read the Scriptures and pray with the Catechumens. This was after repeated requests to be allowed to do so, and diligent application to private reading of the Scriptures. To-day he was asked, "Why do you wish

to be baptised?" He said, "Because I am conscious of many and great sins, and I wish to enter on the way of forgiveness."—*Ques.* "But perhaps the English Government may not always remain in this land; and you know, in that case, the Hindoos and Mahometans would persecute you: what would you do?"—*Ans.* "Certainly since they despised, and persecuted, and ill-treated the Saviour, I can expect no other; but, through his help, I would remain firm."

July 24, 1813.—During the whole of this week, the Huceem from Berthpore has attended daily with his son. The Epistle to the Hebrews was appointed to be read, to shew him the connection between the Old and New Testaments. As we went on, his attention was evidently attracted by the peculiar truths of the Gospel—the Divinity of Christ—his snitableness, as God; to be a Saviour—the sufficiency of his sacrifice; and the extent of it, as reaching to sins under the former dispensation also. The passages connected with these subjects, drew from him many expressions indicative of a truly enlightened mind. He has been daily also inquiring about baptism; and, as the subject has been on his mind above two years, and he is now evidently decided in his choice, it was agreed to baptize him to-morrow. After talking of his family, I asked if he was aware of any thing in his own history for which God might be justly displeased with him. He answered, "What have I done, that deserves the name of virtue all my days? If I have done any thing good at all, it is this acceptance of the truth."

(To be continued.)

INDIA.—ARCHIPELAGO.

Great Want of the Scriptures and of Ministers.

WHILE the Dutch maintained free intercourse with their various settlements in the numerous islands of the Indian Archipelago, considerable exertions were made to maintain and propagate therein the Christian Faith. But the course of political events having, for some years, interrupted that intercourse, there is now a great and increasing want, in all those quarters, of Christian Instruction.

Two gentlemen, who were members of the Court of Justice in Batavia, have sent to Europe afflicting reports of the want both of the Scriptures and of Teachers.

These gentlemen frequently received applications, when sitting as Elders in the Ecclesiastical Court of Batavia, from various places, for a supply of the Scriptures; but little notice was, at that time, paid to their applications on this subject to the mother country, borne down as she was by the iron hand of the oppressor. The Scriptures are now, in consequence, so scarce, that there are many districts in which a single copy cannot be found. It will give our readers pleasure to reflect, that the Bible Society, and its Auxiliaries in the East, are making every effort to answer the call for the Scriptures, and that the different Missionary Societies are turning their attention to the supply of Missionaries. We have already stated, at p. 58 of our Number for February, the designation of Messrs. Kam, Supper, and Bruckner, by the (London) Missionary Society, for Java: they are, probably, about this time arriving at that island. Mr. Supper we know well, and have a high opinion both of his talents and piety.

In Amboyna, the first possession of the Dutch in the Eastern Seas, there are many thousands, both Natives and Europeans, who profess the Protestant Religion. Each village had formerly a Schoolmaster and Catechist; and, when there were no Ministers in that island, the Christians were visited yearly by a small fleet of Indian Vessels, carrying a Minister, Elders, Deacons, &c. The children which had been born during the preceding year, were baptized; the Lord's Supper was dispensed to the adults; the necessities of the poor were supplied; the parents and children were instructed; and the Schoolmasters received proper directions for the fulfilment of their duty. But all has gone to ruin during the last twenty years! At Ternate, Banda,

and the Molucca Islands in general; at Malacca, Sumatra, Celebes, and the whole range of islands; the case is almost equally deplorable. There are, in these places, numbers of nominal Christians; but, being destitute of both public and private instruction, carelessness and irreligion are every where growing fast both among parents and children.

The local Governments and the different Missionary Societies are happily turning their attention to the supply of these wants.

Dr. Carey informs the Baptist Society, in a letter dated Nov. 17, 1813, that he had, about two months before, received a letter from the Lieut.-Governor of Amboyna, ordering an impression of the Bible for the use of its Malay Inhabitants, and urging him to send Missionaries to that island. Government had offered to afford facilities for their passage thither. "The Lord," adds Dr. Carey, "hath done great things for us. The heaven may be perceived to ferment in every part of India."

CHINA.

Rev. Robert Morrison's Chinese Works.

THIS indefatigable Missionary, who has, for a few years, acted as Chinese Translator to the Honourable East-India Company's Factory at Canton, has now ready for the press a *Chinese Grammar*; to which is added, a volume of *Dialogues, Chinese and English*.

He has also in a course of preparation for the press, *A Dictionary of the Chinese Language*, in three parts.

Part I. contains the Chinese and English, arranged according to the Chinese Keys; founded on the Imperial Dictionary of Kang-he.

Part II. has the Chinese arranged alphabetically, with a short definition in English.

Part III. is English and Chinese.

These will form three or four folio volumes.

The Grammar and Dialogues have the pronunciation of the Chinese Characters in the Mandarin Dialect, according to the powers of the Roman Alphabet in the English Language. They have also both a free and a verbal rendering of each phrase, sentence, and example, employed in illustration.

To the Grammar is added, a Chapter on the Dialect of Canton.

OTAHEITE.

Letter of King Pomarre.

THE following is an Extract of a Letter written by Pomarre, at Otaheite, dated Feb. 17, 1813, to the Missionaries at Eimeo. It is translated from the original, which is in the hands of the Directors of the (London) Missionary Society.

My dear Friends—

May Jehovah and Jesus Christ bless you and me also, this evil man, whose crimes are accumulated!

I perfectly agree to your request in your letter lately wrote to me, my dear friends, in which you desire my permission to cut down the *Tamanu* and the *Amai**. Cut them down, without regarding consequences, for a keel for our vessel. What will be the consequence? Shall we be destroyed by the evil spirits? We cannot be destroyed by them: we have a great Saviour, Jesus Christ. Where you lead, regardless of consequences, I, this evil man, will follow.

The Three-one can (or will) make me good. I venture with my guilt (or evil deeds) to Jesus Christ, though I am not equalled in wickedness, not equalled in guilt, not equalled in obstinate disobedience and rejection of the truth, that this very wicked man may be saved by Jehovah and Jesus Christ.

Matavai has been delivered up to me. When I am

* Probably deemed sacred trees.

perfectly assured of the sincerity of this surrender, I will write you another letter, my dear friends.

It is reported here among the people, that there is a ship at Eimeo: perhaps it is Capt Campbell. There are a great many thieves in Taheite: here they have stolen six pieces of my cloth, and books, &c. Shall I sin in killing the thieves?—Write me fully your sentiments, my dear friends.

Be not displeased on account of the long delay of this letter: I could not write sooner, being far away. Perhaps you are angry with me.—Write to me that I may know your mind, my dear friends.

May the Three-one bless you, and us also! May we all be saved by Jesus Christ, our only (or true) Saviour!
(Signed) POMARRÉ.

Miscellanies.

COMPARATIVE EXPENDITURE!

IT has been estimated, that the annual Income of all the Bible and Missionary Societies in the British Empire would not do more than defray the yearly maintenance of one ship of the line. Such is the comparative expenditure of Christianity and of War! Let this impose silence on all cavillers, who grudge the revenues of Benevolent Societies; and let it stimulate the exertions of Christians, that, by the wider diffusion of their principles, wars may become less frequent, and the copious streams which feed them be diverted into channels by which they will fertilize and bless the world.

BENEFIT OF BIBLE ASSOCIATIONS.

A COLLECTOR in one of the Associations noticed a family whose habits of life led him to suppose that they were destitute of the Scriptures, and indifferent about obtaining them. Anxious for their

highest welfare, he determined, if possible, to introduce the Bible among them. Being in the habit of taking one of the children of this forlorn family to church with him, he asked her, one Sunday Morning, if she did not wish she had a Bible, and whether her mother might not be prevailed on to let her subscribe for one? The little girl eagerly caught at the proposal; and, on her return home, was so importunate with her mother that she obtained her consent. But her father was a despiser of the Scriptures! and when he heard of the permission given by the mother to his child, he sternly ordered the subscription to be discontinued; and threatened that, if a Bible came into his house, he would instantly put it into the fire! The child was still importunate; and begged the Word of Life with such earnestness at her mother's hands, that she ventured to allow her to continue her weekly subscription without the knowledge of her husband. But the fact again reached his ears: and, fully satisfied that, in spite of all his remonstrances, the Bible WOULD COME INTO THE HOUSE, he was drawn to these reflections with himself:—"Why, I see my child WILL HAVE the Bible! and I do not know that the Bible will do us any harm. Why should I oppose its coming into my house? I have never read it. It may do ME, it may do us ALL good!" He sent for the Collector, inquired how much was wanting of the price of the Bible, told him he would pay the residue himself at 6d. per week; and when the amount was paid, and the Collector took him the Blessed Book, he received it with tears of joy!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Legacy, left by late Rev. Walter Harper, M. A. ..	£750	0	0
By John Blackburn, Esq. Jun. <i>Cambridge</i> .			
"Friends Undergraduates."	6	0	0
John Lavington Yate, Esq. Queen's College (Annual)	1	1	0
Missionary Registers sold in 1818	2	2	0
"A Lady," by Rev. C. Norman, Boxworth	1	0	0
Donation, by Ditto	0	4	0
			10 7 0
By Rev. John Suckworth, M. A. <i>Dewsbury</i> , collected, in small sums, in and near Shrewsbury, by Miss Ann Meire, Miss Emma Ditcher, Miss Martha Ditcher, and Miss Sarah Ditcher	5	17	0
By Mrs. Mary Boot, <i>Bicton</i> , from a few poor people	0	14	0
			6 11 0
By Miss Hicks, collected at <i>Slaithwaite</i> , (having before remitted through the Huddersfield Association 4 <i>l</i> .)	2	2	7
ASHBY-DE-LA-ZOUCH ASSOCIATION: by Rev. R. W. Lloyd: (in all, 36 <i>l</i> . 12 <i>s</i> . 0 <i>d</i> .) Second and Third Quarters	25	8	7
ST. ANTHOLIN'S ASSOCIATION: by Rev. R. Johnson: (in all, 48 <i>l</i> . 17 <i>s</i> . 2½ <i>d</i> .) Sixth Quarter	8	9	6½
QUEEN SQUARE CHAPEL ASSOCIATION: by Rev. John Shepherd, M. A. (in all, 94 <i>l</i> . 6 <i>s</i> . 5½ <i>d</i> .) Fifth Quarter	20	8	0
PENTONVILLE ASSOCIATION: by Rev. T. Sheppard, M. A. (in all, with Collections, 143 <i>l</i> . 17 <i>s</i> . 6 <i>d</i> .) Fifth Quarter	6	7	6
By Mrs. Smith, <i>Little Moorfields</i> : (in all, 50 <i>l</i> .) Fifth Quarter	10	0	0
HASLINGFIELD ASSOCIATION: by Rev. W. Clark	8	3	6
Grayingham Penny Society: Second Contribution	3	0	0
By Miss Chambers, <i>Hackney</i> : Fourth Quarter (in all, 13 <i>l</i> . 4 <i>s</i> . 9 <i>d</i> .)	3	7	6
By Mr. T. Howard, <i>Preston</i>	5	0	0
By Mr. Thomas Smith, <i>Horton</i> : Contributors at 4 <i>d</i> . per month	0	12	0
By Mr. Whyte, <i>Tower</i>	3	9	0
YORK ASSOCIATION: Collection at the Church of St. Michael le Belfrey, by Rev. Wm. Richardson,			

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with various Contributions: (in all, with former Contributions, 195 <i>l.</i> 4 <i>s.</i> 8 <i>d.</i>)	87	15	8
Third part of the Annual Produce of the <i>Princes Risborough</i> Auxiliary Society in aid of Foreign Missions.....	6	2	7½
Third part of a Collection at <i>Bledlow Church</i> , Bucks, in aid of the above Society, by Rev. Samuel Mad-dock (Rev. W. Stephen, Vicar)	6	14	2
From some Ladies, by Wm. Grieve, Esq., <i>Ord House, Berwick</i>	2	11	6
Collection at <i>St. John's Chapel, Bedford Row</i> , on the Day of General Thanksgiving: by Rev. Daniel Wilson, M. A.	L.117	11	0
Miss Terry, by Rev. Daniel Wilson ..	10	10	0
(Making, with former Collections, 432 <i>l.</i> 8 <i>s.</i> 11 <i>d.</i>)	128	1	0
WOODBURN (Bucks) PENNY SOCIETY; by Mrs. Gilbert and Miss Biddle	20	0	0
Richard Lanyon, Esq. <i>Lestwithiel</i>	10	10	0
Collection at <i>Rawden Chapel</i> , near Leeds: by Rev. Walter Poole	6	0	0
LEICESTER AND LEICESTERSHIRE ASSOCIATION: by Wm. Harrison, Esq., Treasurer: (in all, 290 <i>l.</i>)			
Third Contribution	50	0	0
By Miss Heddington, <i>Portsea</i> : (in all, 33 <i>l.</i> 18 <i>s.</i> 10½ <i>d.</i>)			
Third Quarter	11	6	0
DOWN AND CUDHAM ASSOCIATION: by Rev. John Bull, M. A.	5	5	0
Collection at <i>Boxford Church</i> : by Rev. Howel Jones.....	5	11	8
Miss Kirkham, <i>Liverpool</i> : (Annual)	5	5	0
By Rev. D. Williams: (in all, 6 <i>l.</i> 10 <i>s.</i>): Second Quarter	3	5	0
PERCY CHAPEL ASSOCIATION	24	0	0
Collections at Percy Chapel: by Rev. J. H. Stewart, M. A., and Rev. W. Marsh, M. A.	61	1	9
(In all, 312 <i>l.</i> 18 <i>s.</i> 2½ <i>d.</i>)	85	1	9
EDMONTON ASSOCIATION. by Rev. Mr. Wetherell:			
First Half Year	14	4	3
Collection at <i>Stapleford Church</i> , near Cambridge: by Rev. M. M. Preston, M. A.	21	0	0
Workmen of Mr. Fuller, <i>Monkwell Street</i>	3	3	0
BLANDFORD ASSOCIATION: by Rev. C. J. Hoare, M. A.	14	0	0
A Class in the Girls' Sunday School, at ditto, by Mrs. Hoare	2	0	0
CRANFORD ASSOCIATION: by Rev. B. Hutchinson: . Half Year	8	0	0

CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish, and Miss Jane Lowe: (in all, 205 <i>l</i> . 19 <i>s</i> . 5½ <i>d</i> .): Fifth Quarter			47	17	6
By Rev. Thomas Jones, <i>Creaston</i> , including 4 <i>l</i> . 13 <i>s</i> . from a Penny Association			12	0	0
Mrs. Barratt: by the Secretary			10	0	0
RUGBY ASSOCIATION: by Mr. G. Harris (in all, 20 <i>l</i> .) Second Quarter			10	0	0
James Stephen, Esq., M. P., (Subscription for Two Years)			10	10	0
TAMWORTH ASSOCIATION: by Rev. F. Blick, M. A., (in all, 84 <i>l</i> . 0 <i>s</i> . 4½ <i>d</i> .): Third Quarter			26	13	5
BLUNHAM ASSOCIATION: by Rev. R. P. Beachcroft, M. A.			5	0	0
By Rev. W. S. Dusaotoy, <i>Portiss</i> : (in all, 37 <i>l</i> . 12 <i>s</i> . 2½ <i>d</i> .): Third Quarter			10	9	8
GLASBURY ASSOCIATION: by Rev. James Jones; (in all, 76 <i>l</i> . 13 <i>s</i> . 4½ <i>d</i> .): Fifth Quarter			11	0	0
Collection at <i>Oakington Church</i> : by Rev. Thomas Webster, M. A.			5	10	11½
HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY: First Contribution			600	0	0
Collection at <i>Penniston Church</i> , near Wakefield: by Rev. John Haworth			23	9	0
LANCASTER ASSOCIATION: by Gardiner Mashiter, Esq., Treasurer: First Contribution			32	0	0
By Mr. John Oswin, <i>Coventry</i>			2	12	0
LOCK ASSOCIATION: by Rev. James Gibson, M. A.; (in all, 309 <i>l</i> . 5 <i>s</i> .)			58	4	1
By Rev. Wm. Staines, <i>Rockester</i>			3	0	0
Collection at <i>St. Peter's Church, Colchester</i> , on the Day of General Thanksgiving: by Rev. William Marsh, M. A., Vicar			43	0	6
Friends of the Society at <i>Donnington, Lincolnshire</i> ..			8	0	0
KENNINGTON ASSOCIATION: by Mr. Joshua Crabtree, Treasurer: (in all, 68 <i>l</i> . 16 <i>s</i> .): One Quarter ..			12	0	0
Society of Ladies in <i>Shropshire</i> : by the hands of C. S. (in all 19 <i>l</i> . 17 <i>s</i> .)			7	18	0

ERRATA.

Page 58, line 27, for *Goslot*, read *Gatloh*.

159, dele Contributions from *Boxworth* and *Lotworth*, they having been noticed before, at page 39.

Page 193, line 30, for *Port*, read *Fort*.

196, line 24, for *proposai*, read *refusal*.

28, for *stuff*, read *staff*.

253, line 35, for *him in*, read *herein*.

Missionary Register.

No. 20.

AUGUST, 1814.

No. 8.
Vol. II.

Biography.

LIFE OF THE REV. JOHN ELIOT,

THE APOSTLE OF THE NORTH AMERICAN INDIANS.

IN our First Volume we presented our readers with some account of the illustrious Swartz, the most eminent Missionary of these latter days. We shall, in the present and future Numbers of this Volume, detail the principal facts in the life of a man, who passed the greater part of the Seventeenth Century in labours by which he acquired and deserved the distinguished appellation above affixed to his name. Our materials will be derived chiefly from his Life written by Dr. Cotton Mather; from Mather's and Neal's Histories of New England; from Mr. Eliot's Letters to Mr. Boyle; and from a series of curious and scarce Narratives, compiled by Mr. Eliot and his friends, preserved in the Library of the Church Missionary Society.

The efforts of the English in that century to communicate the Gospel to the North American Indians, have been briefly recorded at pp. 91 and 92 of our First Volume. The New England States were settled chiefly by persons who left Europe for the more uncontrouled enjoyment of their religious opinions. Here they established the Independent form of discipline. Letters Patent were granted to the early settlers by Charles I., securing to them

the free exercise of their religion. The unhappy temper which in those days too much actuated the different religious bodies, rapidly augmented the number of the settlers. Many of these were men of distinguished piety, who could not fail to be anxious to fulfil one main object for which the king had granted the Charter. Personal considerations had established the early settlers in New England; but, affected as good men would be by the deplorable ignorance and superstition of the natives around them, they would naturally allege their desire to enlighten them as a motive for securing to themselves by charter the full possession of their settlements and the free enjoyment of their religious opinions and worship. His Majesty accordingly declares it to be "the principal end of the Plantation," both "in his Royal Intention" and "in the adventurers' free possession" of the settlements, "TO WIN AND INCITE THE NATIVES OF THAT COUNTRY TO THE KNOWLEDGE AND OBEDIENCE OF THE ONLY TRUE GOD AND SAVIOUR OF MANKIND."

The Rev. John Eliot was distinguished above others in these labours of love. Born, in England, in 1604, he emigrated to America in November 1631; and was soon after settled, at Roxbury, as an Independent Minister; where he continued, in a wise, holy, and zealous course of active service, till the year 1690; having spent nearly sixty years in promoting the interests of his Master's Kingdom, both among the people of his own peculiar charge, and very extensively and successfully among the miserable heathen around him.

Mr. Eliot was educated at Cambridge. Of his younger years his Biographer writes:—

He had the singular happiness and privilege of an early conversion from the ways of sin. One of the principal instruments which God used in filling his mind with good principles, was that venerable Thomas Hooker, of whom worthy Master Fuller could write: "As Latimer would not stick to say, 'St. Bilney;' so neither I to say, 'St. Hooker.'" . . . His liberal Education having now the addition of Religion to direct and improve it, it gave such a bias to his young soul, as quickly discovered itself in very signal instances. His first appearance in the world after his education, was in the difficult and unthankful, but very necessary employment of a Schoolmaster; which employment he discharged with good fidelity. And, as this first essay of his improvement was no more disgrace unto him, than it was unto the famous Hierom, Whitaker, Vines, and others, that they thus began to be serviceable; so it rather prepared him for the further service, which his mind was now set upon. He was of worthy Mr. Thomas Wilson's mind, that the calling of a Minister was the only one wherein a man might be more serviceable to the Church of God than in that of a Schoolmaster.

Before Mr. Eliot left England, he had engaged himself to a worthy young lady, who followed him the next year to America, where they were married in October, 1632.

This *wife of his youth* (says Dr. Mather, with his accustomed but agreeable quaintness) lived with him until she became the *staff of his age*; and she left him not until about three or four years before his departure to those heavenly regions, where they now together see Light. She was a woman very eminent, both for Holiness and Usefulness; and she excelled most of the daughters that have done *vertuously*. God made her a blessing, not only to her family, but to her neighbourhood: and when, at last, she died, I heard and saw her aged husband, who else very rarely wept, yet now with tears over the coffin, before the good people a vast confluence of which were come to her funeral, say, "Here lies my dear, faithful, pious, prudent, praying wife! I shall go to her, and she shall not return to me!" My reader will, of his own accord, excuse me from bestowing any further epitaphs upon that gracious woman.

Six children were the fruit of this marriage; five sons and one daughter. The daughter and one of the sons survived their parents. Three sons died young. Their father had dedicated them all to the work of the ministry; and one of these three, who bore his parent's name, had lived to become a zealous and able preacher both to the Settlers and the Indians, and died in the triumph of the faith. All his children gave such satisfactory evidence of sincere piety, that our Eliot, venerable in years and in virtues, would say, "I have had six children: and I bless God for his free grace! they are all either *with Christ, or in Christ*; and my mind is now at rest concerning them." And when some asked him how he could bear the death of such excellent children, he meekly replied: "My desire was, that they should serve God on earth; but, if God will choose to have them rather serve Him in heaven, I have nothing to object against it: His will be done." His youngest son, Benjamin, was many years his own assistant in the ministry; and, *as a son with his father, served him in the Gospel*. He also died before his father. His third son, Joseph, survived him, and maintained the character of an eminent minister.

Before we proceed to detail the history of Mr. Eliot's attempts to evangelize the Indians, we shall abstract from his Biographer a view of his character, both as a Christian and a Minister, that our readers may see how fitly God had prepared him for the great work to which he was to be called.

His Character as a Christian,

He was a MAN OF PRAYER.—He not only made it his daily practice to *enter into his closet, and shut his door, and pray to his Father in secret*; but he would, not rarely, set

apart days for fasting and prayer. ♣ Especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, that "when we would accomplish any great things, the best policy is to work by an engine which the world sees nothing of." He kept his heart in a frame for prayer with a marvellous constancy; and was continually provoking thereto all that were about him. When he heard any considerable news, his usual and speedy reflection thereon would be, "Brethren, let us turn all this into prayer!" When he entered a house where he was familiar, he would often say, "Come, let us not have a visit without a prayer: let us pray down the blessing of heaven on your family before we go." Where, especially, he came into a company of ministers, before he had sat long with them they would look to hear him urging—"Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together. Come, let us pray before we part!" He was a mighty and a happy man, that had his quiver full of the heavenly arrows of ejaculatory prayer: and, when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and very dexterously shot them up to heaven over the head of all.

In serious and savoury DISCOURSE, his tongue was *like the pen of a ready writer*.—He was, indeed, sufficiently pleasant and witty in conversation: but he had a remarkable gravity mixed with it, and a singular skill in raising some holy observations out of whatever matter of discourse lay before him. Doubtless he imposed it as a law upon himself, that he would leave something of God and heaven and religion with all that should come near him, so that in all places his company was attended with majesty and reverence.

He was a MIGHTY STUDENT OF THE BIBLE.—It was unto him as his *necessary food*: nor would he, upon easy terms, have gone one day together without using a portion of the Scriptures as an antidote against the infection of temptation, and would prescribe this to others.

He had a HIGH REVERENCE FOR THE HOUSE OF GOD.—If ever any man could, he might pretend unto that evidence of uprightness, *Lord, I have loved the habitation of thy house*. It is hardly conceivable, how, in the midst of so many studies and labours as he was engaged in at

home, he could possibly repair so frequently to the ministry of others. Here he expressed a diligent attention by a watchful and wakeful posture, and by turning to the texts quoted by the preacher: and they, whose good hap it was to go home with him, were sure of having another sermon by the way.

HIS OBSERVANCE OF THE SABBATH was remarkable.—He knew that our whole religion fares according to our Sabbaths; that poor Sabbaths make poor Christians; and that a strictness in our Sabbaths inspires a vigour into all our other duties. Hence, in his work among the Indians, he brought them, by a particular article, to bind themselves, as a principal means of confirming them in Christianity, “To remember the Sabbath-day, to keep it holy, as long as we live.” For himself, the sun did not set the evening before the Sabbath, till he had begun his preparation for it. Every day was a sort of Sabbath to him; but the Sabbath-day was with him a type and foretaste of heaven: nor would you hear any thing drop from his lips on that day but the milk and honey of that country, in which there yet *remaineth a rest for the people of God.*

HIS MORTIFICATION was exemplary.—Never did I see a person more dead to all the sinful pleasures of this life. He became so nailed unto the cross of the Lord Jesus Christ, that the grandeurs of this world were unto him just what they would be to a dying man. Early from his bed, and abstemious in his diet, he endeavoured to draw others to partake with him in the pleasures which he derived therefrom. When especially he thought the countenance of a minister shewed that he made much of himself, he would say, “Study mortification, brother! study mortification!” Modest in his own apparel, when he once saw some scholars, whom he thought a little too gaudy in their clothes: “Humiliamini, Juvenes, humiliamini!” (“Away with your vanity, Young Men, away with your vanity!”) was his immediate compliment to them.

HIS CHARITY was a star of the first magnitude in the bright constellation of his virtues, and the rays of it were various and extensive.

HIS LIBERALITY went much beyond the proportion of his little estate in the world; and he would, with a forcible importunity, press his neighbours to join with him in his acts of beneficence. The poor counted him their Father;

and repaired still unto him, with a filial confidence, in all their necessities. And when his age had unfitted him for almost all employment, he would sometimes answer when asked how he did: "Alas! my understanding leaves me; my memory fails me; my utterance fails me: but, I thank God, my charity holds out still. I find that rather grow than fail!"

But, beside these more substantial expressions of his charity, he made the odours of that grace yet more fragrant unto all that were about him, by that Pitifulness and that Peacefulness, which rendered him yet further amiable.

If any of his neighbourhood were in distress, he was like a brother born for their adversity. He would visit them and comfort them, with a most fraternal sympathy: yea, it is not easy to recount how many days of prayer with fasting he persuaded his neighbours to keep with him, on the behalf of those whose calamities he found himself touched withal. It was an extreme satisfaction to him that his wife had attained to a considerable skill in physic and surgery, which enabled her to dispense many safe, good, and useful medicines to the poor; and hundreds of sick, and weak, and maimed people owed praises to God for the benefit which therein they freely received of her. Her husband would still be casting oil into the flames of that Charity, wherein she was, of her own accord, abundantly forward, thus to be doing of good unto all, and he would urge her to be serviceable to the worst enemies he had in the world.

His charity led him also to Peace.—When he heard any Ministers complain, that such and such in their flocks were too difficult for them, the strain of his answer still was—"Brother, compass them!" and, "Brother, learn the meaning of those three little words—Bear: Forbear: Forgive." Nay, his love of Peace sometimes almost made him to sacrifice Right itself. When there was laid before an assembly of Ministers a bundle of papers, which contained certain matters of contention between some persons, which our Eliot thought should rather unite, with an amnesty on all their former quarrels, he, with some imitation of what Constantine did on a similar occasion, hastily threw the papers into the fire before them all, and immediately said—"Brethren, wonder not at what I have done: I did it on my knees this morning before I came among you."

His charity disposed him to continual Benedictions on those that he met withal.—He had a heart full of good wishes, and a mouth full of kind blessings, for them. And he often made his expressions very wittily agreeable to the circumstances in which he saw the persons: sometimes, when he came into a family, he would call for all the young people in it, that so he might very distinctly lay his holy hands upon every one of them, and bespeak the mercies of Heaven for them all.

His RESIGNATION to the will of God was very great.—Sore afflictions beset him, especially when he was called to follow his hopeful and worthy sons, some of them desirable preachers, to their graves: but he sacrificed them like another Abraham, with such a sacred indifferency as made all the spectators to say, "This could not be done without the fear of God!" Yea, he bore all his trials with an admirable patience; and seemed loth to have any will of his own, that should not be wholly melted and moulded into the will of his Heavenly Father. When sinking at sea, the boat in which he was having been upset by a larger vessel, and he imagined he had but one breath more to draw in this world, it was, "The will of the Lord be done!"

He arrived, indeed, at a remarkable HEALTH OF SOUL; and he was kept, in a blessed measure, clear of those distempers which too often disorder the most of men. By living near to God, and *dwelling as under the shadow of the Almighty*, he contracted a more exquisite sense of mind than is usual among Christians. If he said of any affair, "I cannot bless it!" it was a worse omen to it than the most inauspicious presages in the world.

Such is the picture of this exalted man, drawn by one who had the advantage of long and intimate converse with him, and exhibited before multitudes who were the most competent judges of its fidelity. It cannot be thought extraordinary, if a man so unaffectedly dead to this world and so wholly occupied with the concerns and interests of a better, should be ill qualified to conduct his temporal concerns. But it pleased God to bless him, as we have seen, with a wise and prudent wife. Under her

good management his private affairs were kept in order, while he was dedicating himself wholly to that great work to which he was called. So entirely, indeed, had she eased him of those concerns, that when one day some of his own cattle stood before his door, his wife, to try him, asked him whose they were, she found, as she expected, that he knew nothing of the matter.

In his FAMILY-GOVERNMENT, indeed, he was most exemplary, as his success with his children may sufficiently discover. The wife who was given to him as a blessing from God, “ he loved, prized, and cherished,” says his biographer, “ with a kindness that notably represented the compassion which he thereby taught his church to expect from the Lord Jesus Christ. His whole conversation with her had that sweetness, gravity, and modesty, that every one called them Zacharias and Elizabeth. His family was a little Bethel. Unto daily prayers, his manner was to prefix the reading of the Scripture; which being done, he made his young people choose a certain passage in the chapter, and give him some observations of their own upon it: by this method, he did mightily sharpen and improve, as well as try, their understandings; and endeavoured to make them *wise unto salvation*. He was very strict in their education; and more careful to mend any error in their hearts and lives, than he could have been to cure a blemish in their bodies. No exorbitances or extravagancies could find a room under his roof: nor was his house any other than a School of Piety. One might have there seen a perpetual mixture of a Spartan and a Christian discipline. Whatever decay there might be upon Family-Religion among us, *as for our Eliot, we knew him,*

that he would command his children and his household after him, that they should keep the way of the Lord."

In our next Number, we shall view Eliot as a Minister; and enter on a narrative of his work, as an Evangelist, among the Indians.

(To be continued.)

Home Proceedings.

REVIVAL OF THE FRENCH SLAVE TRADE.

WE record, with pleasure, that EIGHT HUNDRED AND SIXTY-FOUR Petitions were presented to Parliament, signed by upward of SEVEN HUNDRED AND FIFTY-FIVE THOUSAND PERSONS, invoking the exertion of British Influence for the extermination of the Slave Trade. Most of the great towns and public bodies of the Empire took their honourable station among these petitioners. The British Negotiator, supported as he is by the avowed sentiments of the chief of the Allied Sovereigns, and thus most significantly instructed by the moral feeling and conscience of his own country, will strenuously contend, and as we sanguinely hope with success, for the rights of injured Africa.

The Petitions from the Metropolis were signed by about a sixth of the whole number of Petitioners, amounting to upward of 126,000. A brief description of one of these Petitions will give our readers some idea of the exertions of those benevolent and patriotic men who undertook the management of them. The Southwark Petition contained 252

preparing, the fields are becoming white unto the harvest.

This new day rejoices our hearts greatly. A New Day it may be called: for, never before, has the Gospel been attended with such remarkable effects in this quarter. Learned Musselmen have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done.

The tidings respecting Abdool must have arrived amidst all your exertions; and must have enforced the arguments of those who contend for the prudent exercise of Missionary Zeal. Doubtless we must expect difficulties; and, soon perhaps, severe trials will arise. But we may safely commit the event to the Providence of God. Our business is, in faith and with prayer to cast in the seed, and to look to the Great Head of the Church to prosper his own work in our hands.

Very interesting details, respecting the Schools of the late Dr. John, on the Coromandel Coast, now chiefly supported by the Church Missionary Society, have been received, through the Rev. Marmaduke Thompson, Chaplain of the Company at Madras, from Dr. Cammerer, formerly co-adjutor and now successor of Dr. John in the Danish Mission at Tranquebar. They will be given in a future Number.

INDIA.—CALCUTTA.

Sermon for the Jews' Society.

On Sunday, June 6, 1813, the Rev. T. T. Thomason preached a Sermon, from Rom. ix. 15—17, at the Old Church in Calcutta, in aid of the "London Society for promoting Christianity among the Jews." The collection amounted to two thousand rupees, or about 250*l*. The Calcutta Morning Post of June 11,

EUROPE.

	Bibles.	Tes
I. German Bible Society, instituted at Nuremberg, 1804, since removed to Basle—		
1. German Bibles (on standing types) and Testaments	12000	5000
2. German Bibles on smaller types	10000	—
3. French Bibles and Testaments	3000	4000
4. Romanese Testaments, 2000 in each dialect	—	4000
5. Italian Testaments	—	3000
II. Bible Society in Berlin, instit. 1805—		
1. Bohemian Bible, two editions	8000	—
2. Polish Bibles and Testaments	8000	4000
III. Bible Society at Stockholm, instituted 1809—		
Swedish Bibles and Testaments (on standing types)	11000	17600
IV. Finnish Bible Society at Abo, instituted 1812—		
Finnish Bibles and Testaments (on standing types)	5000	5000
V. Hungarian Bible Society at Presburg, instituted 1812.		
VI. Bible Society at Königsberg, instituted 1812—		
Lithuanian Bibles	3000	—
VII. Bible Society at Zurich, instit. 1812.		
VIII. Wirtemberg Bible Society, instituted at Stuttgard 1812.		
German Bibles and Testaments	10000	2000
IX. Bible Society at Halle, instituted 1812.		
X. Gothenburg, instituted 1813.		
XI. Westeras, instituted 1813.		
XII. Island of Gothland, instituted 1813.		
XIII. St. Petersburg Bible Society, instituted 1813, with its Auxiliaries; viz.		
XIV. 1. Moscow Bible Society.		
XV. 2. Mittau Bible Society.		
XVI. 3. Riga Bible Society.		
XVII. 4. Dorpat Bible Society.		
XVIII. 5. Revel Bible Society.		
XIX. 6. Jaroslaff Bible Society.		

These have undertaken the printing of the Scriptures in the ten following languages and dialects—viz.

1814.] HOME.—BRIT. AND FOR. BIBLE SOC. 317

	Bibles.	Test.
1. Calmuc; the New Testament, in which language the Scriptures were never printed before	—	1000
2. Armenian New Testament	—	5000
3. Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Petersburg	5000	2000
4. German Bible with standing types	5000	—
5. Polish New Testament	—	5000
6. French Bible	5000	1000
7. Slavonian Bible, for the use of the Native Russians	5000	5000
8. Dorpatian Esthonian New Testament	—	5000
9. Revalian Esthonian New Testament	—	5000
10. Lettonian, or Lettish New Testament	—	10000

- XX. Bible Society at Chur.
- XXI. Bible Society at Schaffhausen.
- XXII. Bible Society at St. Gall, established in 1813.
- XXIII. English Bible Society in Holland, established in 1814.
- XXIV. Copenhagen Bible Society, established in 1814.

Total, exclusive of those of which information respecting the quantities printing has not yet been received 90000 83600

N. B. Forty thousand German Testaments have been printed by the Catholic Bible Society in Ratisbon, without the aid of the British and Foreign Bible Society.

ASIA.

- I. Calcutta Bible Society, instituted in 1811.
- II. Colombo (in the Island of Ceylon) Bible Society, instituted in 1812.
- III. Bombay Bible Society, instituted in 1813.

AFRICA.

- I. Mauritius and Bourbon, Isles of, instituted in 1813.
- II. St. Helena, Island of, instituted in 1814.

AMERICA.

- XXXVIII. Thirty-eight Bible Societies have been established in the United States, several of which have received pecuniary aid from the British and Foreign Bible Society.
- XXXIX. Louisiana Bible Society, instituted in 1813.
- XL. Quebec Bible Society, instituted in 1812.

XLI. Nova Scotia Bible Society, established in 1813,
with Branch at Liverpool for Queen's County.

XLII. Truro Bible Society, instituted in 1810.

XLIII. Pictou Bible Society, instituted in 1813.

WEST INDIES.

I. Jamaica Auxiliary Bible Society of the People of Colour, instituted in 1812.

Making 404 Auxiliary and Branch Societies within the British Dominions.

	Bibles.	Test.
Bibles and Testaments printed or purchased on the Continent of Europe, and sent to various parts for cheap Sale, or Gift	17,585	25,940

CHRISTIAN KNOWLEDGE SOCIETY*.

Previous to the Bishop of Calcutta's departure for India, the Society, of which his Lordship had long been an active and distinguished member, held a General Meeting, for the purpose of delivering to him a Valedictory Address. The Meeting assembled on the 17th of May, at the Society's House. The Bishop of Chester addressed his Lordship, and delivered to him the Valedictory Address of the Society. We shall here present our readers with these documents, together with the Bishop of Calcutta's Reply; as they will rejoice, with us, to witness the increasing exertions of the Members of the Church, under the most favourable auspices, for the extension of Christianity.

* Our readers will understand, that by this name we shall in future designate the "Society for promoting Christian Knowledge," meeting in Bartlett's Buildings, Holborn. The Society would find no small advantage in adopting a title at once brief and appropriate. **EDITOR.**

Bishop of Chester's Address to the Bishop of Calcutta.

My Lord Bishop of Calcutta,—Though I am sensible, that many members of this Society would discharge the office I have undertaken, with much greater weight and effect; yet still, on every other account, most sincerely do I rejoice, that it has fallen to my lot, to offer to your Lordship this Address, from the Society for promoting Christian Knowledge.

In the first place, we hail the appointment of a Bishop in India, as a fortunate and favourable omen to the cause of religion. The establishment of Episcopacy there, will, as we have reason to think, most effectually check every erroneous doctrine, stop the wild progress of enthusiasm, and spread the knowledge of uncorrupted Christianity over a country of great extent and of an immense population. That it is you, who have been singled out for this new and important station, is an additional cause of great and general satisfaction. *When it goeth well with the righteous, the city rejoiceth.*

This same event cannot also but be a source of the purest pleasure to a mind like yours. A wide field is opened to your talents and zeal. To you is committed the Apostolical charge of diffusing the light of the Gospel, where its rays have scarcely penetrated; and of becoming, in the hand of Providence, as we hope and pray, the blessed means of establishing multitudes in the faith.

But this our joy, both on a public and private account, is mixed, as most other gratifications are, with feelings of a different and opposite nature. We lose the friend—the zealous and able advocate of our civil and ecclesiastical establishment—the warm supporter of this excellent Institution. It cannot, therefore, be a subject of surprise, or blame, if, on the present occasion at least, our feelings of this kind too much predominate.

The circumstances of this day, may perhaps sometimes recur to your mind, when on the trackless deep, or in a distant clime. But, whenever they do return, be assured, that you are bearing with you the esteem—the gratitude—and the affection of every member of this Society. As to myself, it will ever be the source of pleasing recollection, that I have mingled my regrets with theirs, and that I have offered to you, what I never

offer but at the shrine of virtue, the tribute of my respect and regard.

But, I have too long detained you from the immediate business of this meeting. Let me then, now, in the name of this very venerable Society, present to you their Valedictory Address.

*Valedictory Address of the Society to the Lord
Bishop of Calcutta.*

The Society for promoting Christian Knowledge desire, with sentiments of profound respect, to offer to your Lordship their sincere congratulations on your elevation to the Episcopal See of Calcutta.

The intercourse of a religious character, which has long subsisted between this Society and the British Dominions in the East Indies, had given us abundant reason to recognise the indispensable necessity of the establishment of an Episcopal Government there, in order to secure, in any competent measure, the due celebration of the ordinances of Divine Worship, and the advantages of Christian Instruction to the European Inhabitants: and not less frequent occasions have arisen, to satisfy us, that, without this important additional instrument, the endeavours must be, in a great degree, hazardous, and ineffectual to propagate a pure and reformed Faith, among the Pagan and Mahomedan Nations of that vast Empire.—It is with unfeigned satisfaction, therefore, that we saw, in the recent Act for the renewal of the Charter of the Honourable East India Company, a provision made, towards the attainment of this unspeakable blessing, in the power given to his Majesty to erect and constitute a Bishoprick, with such jurisdiction and functions, as should from time to time be limited by his Majesty, by Letters Patent under the great Seal of the United Kingdom.

The great benefits, which this Society has derived from your Lordship's counsels and co-operation, in all its undertakings; and not the least, in that department which relates especially to the religious concerns of the Eastern Parts of the World; requires of us to declare, that the measure of our utmost hopes, in this matter, was amply fulfilled, when we saw you called, under the special Providence of Almighty God, by the command of his Royal Highness the Prince Regent, to this high and arduous office.

From this moment, therefore, this Society looks with fresh hopes towards the East; and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts, in which it has been long engaged, in behalf of the maintenance there, and the farther advancement, of the Kingdom of our blessed Lord and Saviour.

And, if we may be permitted, on this interesting occasion, briefly to advert to the nature of those efforts, we would beg leave to remind your Lordship,

That more than one hundred years have elapsed since the Society for Promoting Christian Knowledge first began to labour in this vineyard:

That, in the progress of this interval of time, through the aid of our Missionaries, the consolations and instructions of the Gospel have been extended to many of our Countrymen, placed (otherwise) in circumstances of peculiar spiritual privation and danger; and that many thousands of the Natives have been converted from idols to the living God:

That even from the earliest date of our connection with the East, we have made it a special object of our concern, to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues:

That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship:

That many other religious books and tracts, in the English and other European Languages, and in sundry of the native dialects of Hindostan, have been from time to time sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally, That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of Schools for the instruction of the children, as well of Europeans as Natives.

These, in few words, have ever been, and still are, the objects, in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the

Christian Religion, in the British Dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care, in your weighty charge.

We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions, which, henceforward, by the blessing of Divine Providence, this Society may be enabled to make, in prosecution of the above designs.

And we beg further respectfully to invite your favourable attention to certain printed documents, in conformity to which, Diocesan Committees, in connection with this Society, have been recently established, under the special recommendation and patronage of the Right Reverend Prelates of England and Wales, in almost all parts of this Kingdom, and from which the most beneficial consequences have been found to ensue. A great Eastern Institution to be erected on this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this Society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your Lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

That the Almighty may bless you with a prosperous voyage, and crown with ample success your Lordship's efforts for the advancement of his kingdom and glory, is the earnest prayer of the Society for promoting Christian Knowledge.

Reply of the Bishop of Calcutta.

My Lord Bishop of Chester—

I cannot proceed to notice the interesting and important matter contained in the Valedictory Address, with which I have been honoured, without having first offered to your Lordship my sincere acknowledgments for the singularly kind expressions, with which your Lordship has been pleased to introduce it. I shall, indeed, my Lord, to adopt your Lordship's affecting language, whether "on the trackless deep, or in a distant clime,"

recollect "the circumstances of this day;" and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your Lordship, that I bear with me the favourable opinion and friendly regards of the Members of this venerable Society. My pretensions to this high distinction, the kindness of your Lordship's nature has exceedingly over-rated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this Society, is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services in the cause of religion, of order, and of peace: it is the testimony of those, who are distinguished by knowledge, by rank, by piety, and by Christian Zeal, in the greatest of Christian Nations, and in the proudest period of her existence.

Impressed with these sentiments of the venerable Society, and persuaded of the vast importance of the objects, to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance; that in the distant empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the Society, especially those to which my attention has been called in its Address. In common with the Society, I have ever been of opinion, that if the difficulties of diffusing the light of the Gospel through the Eastern World can be successfully encountered (and the sure Word of God forbids us to despair), it can be only by establishing, among our countrymen in Asia, the form of church government derived from the Apostles, by inculcating attention to Divine Ordinances, by unity of doctrine in the teachers of religion, and by a departure from iniquity among all who name the name of Christ. That the Society has, for more than a century, unremittingly endeavoured to instil into the minds both of the natives and of our countrymen in India, sentiments favourable to the diffusion of the Gospel, is admitted by all, who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity, which subsists in those regions, has been planted under its auspices, and nurtured by its care: and the exemplary conduct of those holy men, whom it

Christian Religion, in the British Dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care, in your weighty charge.

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(To be continued.)

Home Proceedings.

REVIVAL OF THE FRENCH SLAVE TRADE.

WE record, with pleasure, that EIGHT HUNDRED AND SIXTY-FOUR Petitions were presented to Parliament, signed by upward of SEVEN HUNDRED AND FIFTY-FIVE THOUSAND PERSONS, invoking the exertion of British Influence for the extermination of the Slave Trade. Most of the great towns and public bodies of the Empire took their honourable station among these petitioners. The British Negotiator, supported as he is by the avowed sentiments of the chief of the Allied Sovereigns, and thus most significantly instructed by the moral feeling and conscience of his own country, will strenuously contend, and as we sanguinely hope with success, for the rights of injured Africa.

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and repaired still unto him, with a filial confidence, in all their necessities. And when his age had unfitted him for almost all employment, he would sometimes answer when asked how he did: "Alas! my understanding leaves me; my memory fails me; my utterance fails me: but, I thank God, my charity holds out still. I find that rather grow than fail!"

But, beside these more substantial expressions of his charity, he made the odours of that grace yet more fragrant unto all that were about him, by that Pitifulness and that Peacefulness, which rendered him yet further amiable.

If any of his neighbourhood were in distress, he was like a *brother horn* for their *adversity*. He would visit them and comfort them, with a most fraternal sympathy: yea, it is not easy to recount how many days of prayer with fasting he persuaded his neighbours to keep with him, on the behalf of those whose calamities he found himself touched withal. It was an extreme satisfaction to him that his wife had attained to a considerable skill in physic and surgery, which enabled her to dispense many safe, good, and useful medicines to the poor; and hundreds of sick, and weak, and maimed people owed praises to God for the benefit which therein they freely received of her. Her husband would still be casting oil into the flames of that Charity, wherein she was, of her own accord, abundantly forward, thus to be doing of good unto all, and he would urge her to be serviceable to the worst enemies he had in the world.

His charity led him also to Peace.—When he heard any Ministers complain, that such and such in their flocks were too difficult for them, the strain of his answer still was—"Brother, compass them!" and, "Brother, learn the meaning of those three little words—Bear: Forbear: Forgive." Nay, his love of Peace sometimes almost made him to sacrifice Right itself. When there was laid before an assembly of Ministers a bundle of papers, which contained certain matters of contention between some persons, which our Eliot thought should rather unite, with an amnesty on all their former quarrels, he, with some imitation of what Constantine did on a similar occasion, hastily threw the papers into the fire before them all, and immediately said—"Brethren, wonder not at what I have done: I did it on my knees this morning before I came among you."

EUROPE.

	Bibles.	Test.
I. German Bible Society, instituted at Nurenberg, 1804, since removed to Basle—		
1. German Bibles (on standing types) and Testaments	12000	5000
2. German Bibles on smaller types	10000	—
3. French Bibles and Testaments	3000	4000
4. Romanese Testaments, 2000 in each dialect	—	4000
5. Italian Testaments	—	3000
II. Bible Society in Berlin, instit. 1805—		
1. Bohemian Bible, two editions	8000	—
2. Polish Bibles and Testaments	8000	4000
III. Bible Society at Stockholm, instituted 1809—		
Swedish Bibles and Testaments (on standing types)	11000	17600
IV. Finnish Bible Society at Abo, instituted 1812—		
Finnish Bibles and Testaments (on standing types)	5000	5000
V. Hungarian Bible Society at Presburg, instituted 1812.		
VI. Bible Society at Koenigsberg, instituted 1812—		
Lithuanian Bibles	3000	—
VII. Bible Society at Zurich, instit. 1812.		
VIII. Wirtemberg Bible Society, instituted at Stutgard 1812.		
German Bibles and Testaments	10000	2000
IX. Bible Society at Halle, instituted 1812.		
X. Gothenburg, instituted 1813.		
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XIII. St. Petersburg Bible Society, instituted 1813, with its Auxiliaries; viz.		
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These have undertaken the printing of the Scriptures in the ten following languages and dialects—viz.

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	Bibles.	Test.
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2. Armenian New Testament	—	5000
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4. German Bible with standing types	5000	—
5. Polish New Testament	—	5000
6. French Bible	5000	1000
7. Slavonian Bible, for the use of the Native Russians	5000	5000
8. Dorpatian Esthonian New Testament	—	5000
9. Revalian Esthonian New Testament	—	5000
10. Lettonian, or Lettish New Testament	—	10000

XX. Bible Society at Chur.

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Total, exclusive of those of which information respecting the quantities printing has not yet been received

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Making 404 Auxiliary and Branch Societies within the British Dominions.

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Bibles and Testaments printed or purchased on the Continent of Europe, and sent to various parts for cheap Sale, or Gift	17,585	25,940

CHRISTIAN KNOWLEDGE SOCIETY*.

Previous to the Bishop of Calcutta's departure for India, the Society, of which his Lordship had long been an active and distinguished member, held a General Meeting, for the purpose of delivering to him a Valedictory Address. The Meeting assembled on the 17th of May, at the Society's House. The Bishop of Chester addressed his Lordship, and delivered to him the Valedictory Address of the Society. We shall here present our readers with these documents, together with the Bishop of Calcutta's Reply; as they will rejoice, with us, to witness the increasing exertions of the Members of the Church, under the most favourable auspices, for the extension of Christianity.

* Our readers will understand, that by this name we shall in future designate the "Society for promoting Christian Knowledge," meeting in Bartlett's Buildings, Holborn. The Society would find no small advantage in adopting a title at once brief and appropriate. EDITOR.

Bishop of Chester's Address to the Bishop of Calcutta.

My Lord Bishop of Calcutta,—Though I am sensible, that many members of this Society would discharge the office I have undertaken, with much greater weight and effect; yet still, on every other account, most sincerely do I rejoice, that it has fallen to my lot, to offer to your Lordship this Address, from the Society for promoting Christian Knowledge.

In the first place, we hail the appointment of a Bishop in India, as a fortunate and favourable omen to the cause of religion. The establishment of Episcopacy there, will, as we have reason to think, most effectually check every erroneous doctrine, stop the wild progress of enthusiasm, and spread the knowledge of uncorrupted Christianity over a country of great extent and of an immense population. That it is you, who have been singled out for this new and important station, is an additional cause of great and general satisfaction. *When it goeth well with the righteous, the city rejoiceth.*

This same event cannot also but be a source of the purest pleasure to a mind like yours. A wide field is opened to your talents and zeal. To you is committed the Apostolical charge of diffusing the light of the Gospel, where its rays have scarcely penetrated; and of becoming, in the hand of Providence, as we hope and pray, the blessed means of establishing multitudes in the faith.

But this our joy, both on a public and private account, is mixed, as most other gratifications are, with feelings of a different and opposite nature. We lose the friend—the zealous and able advocate of our civil and ecclesiastical establishment—the warm supporter of this excellent Institution. It cannot, therefore, be a subject of surprise, or blame, if, on the present occasion at least, our feelings of this kind too much predominate.

The circumstances of this day, may perhaps sometimes recur to your mind, when on the trackless deep, or in a distant clime. But, whenever they do return, be assured, that you are bearing with you the esteem—the gratitude—and the affection of every member of this Society. As to myself, it will ever be the source of pleasing recollection, that I have mingled my regrets with theirs, and that I have offered to you, what I never

offer but at the shrine of virtue, the tribute of my respect and regard.

But, I have too long detained you from the immediate business of this meeting. Let me then, now, in the name of this very venerable Society, present to you their Valedictory Address.

*Valedictory Address of the Society to the Lord
Bishop of Calcutta.*

The Society for promoting Christian Knowledge desire, with sentiments of profound respect, to offer to your Lordship their sincere congratulations on your elevation to the Episcopal See of Calcutta.

The intercourse of a religious character, which has long subsisted between this Society and the British Dominions in the East Indies, had given us abundant reason to recognise the indispensable necessity of the establishment of an Episcopal Government there, in order to secure, in any competent measure, the due celebration of the ordinances of Divine Worship, and the advantages of Christian Instruction to the European Inhabitants: and not less frequent occasions have arisen, to satisfy us, that, without this important additional instrument, the endeavours must be, in a great degree, hazardous, and ineffectual to propagate a pure and reformed Faith, among the Pagan and Mahomedan Nations of that vast Empire.—It is with unfeigned satisfaction, therefore, that we saw, in the recent Act for the renewal of the Charter of the Honourable East India Company, a provision made, towards the attainment of this unspeakable blessing, in the power given to his Majesty to erect and constitute a Bishoprick, with such jurisdiction and functions, as should from time to time be limited by his Majesty, by Letters Patent under the great Seal of the United Kingdom.

The great benefits, which this Society has derived from your Lordship's counsels and co-operation, in all its undertakings; and not the least, in that department which relates especially to the religious concerns of the Eastern Parts of the World; requires of us to declare, that the measure of our utmost hopes, in this matter, was amply fulfilled, when we saw you called, under the special Providence of Almighty God, by the command of his Royal Highness the Prince Regent, to this high and arduous office.

From this moment, therefore, this Society looks with fresh hopes towards the East; and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts, in which it has been long engaged, in behalf of the maintenance there, and the farther advancement, of the Kingdom of our blessed Lord and Saviour.

And, if we may be permitted, on this interesting occasion, briefly to advert to the nature of those efforts, we would beg leave to remind your Lordship,

That more than one hundred years have elapsed since the Society for Promoting Christian Knowledge first began to labour in this vineyard:

That, in the progress of this interval of time, through the aid of our Missionaries, the consolations and instructions of the Gospel have been extended to many of our Countrymen, placed (otherwise) in circumstances of peculiar spiritual privation and danger; and that many thousands of the Natives have been converted from idols to the living God:

That even from the earliest date of our connection with the East, we have made it a special object of our concern, to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues:

That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship:

That many other religious books and tracts, in the English and other European Languages, and in sundry of the native dialects of Hindostan, have been from time to time sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally, That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of Schools for the instruction of the children, as well of Europeans as Natives.

These, in few words, have ever been, and still are, the objects, in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the

Christian Religion, in the British Dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care, in your weighty charge.

We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions, which, henceforward, by the blessing of Divine Providence, this Society may be enabled to make, in prosecution of the above designs.

And we beg further respectfully to invite your favourable attention to certain printed documents, in conformity to which, Diocesan Committees, in connection with this Society, have been recently established, under the special recommendation and patronage of the Right Reverend Prelates of England and Wales, in almost all parts of this Kingdom, and from which the most beneficial consequences have been found to ensue. A great Eastern Institution to be erected on this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this Society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your Lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

That the Almighty may bless you with a prosperous voyage, and crown with ample success your Lordship's efforts for the advancement of his kingdom and glory, is the earnest prayer of the Society for promoting Christian Knowledge.

Reply of the Bishop of Calcutta.

My Lord Bishop of Chester—

I cannot proceed to notice the interesting and important matter contained in the Valedictory Address, with which I have been honoured, without having first offered to your Lordship my sincere acknowledgments for the singularly kind expressions, with which your Lordship has been pleased to introduce it. I shall, indeed, my Lord, to adopt your Lordship's affecting language, whether "on the trackless deep, or in a distant clime,"

recollect "the circumstances of this day;" and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your Lordship, that I bear with me the favourable opinion and friendly regards of the Members of this venerable Society. My pretensions to this high distinction, the kindness of your Lordship's nature has exceedingly over-rated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this Society, is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services in the cause of religion, of order, and of peace: it is the testimony of those, who are distinguished by knowledge, by rank, by piety, and by Christian Zeal, in the greatest of Christian Nations, and in the proudest period of her existence.

Impressed with these sentiments of the venerable Society, and persuaded of the vast importance of the objects, to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance; that in the distant empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the Society, especially those to which my attention has been called in its Address. In common with the Society, I have ever been of opinion, that if the difficulties of diffusing the light of the Gospel through the Eastern World can be successfully encountered (and the sure Word of God forbids us to despair), it can be only by establishing, among our countrymen in Asia, the form of church government derived from the Apostles, by inculcating attention to Divine Ordinances, by unity of doctrine in the teachers of religion, and by a departure from iniquity among all who name the name of Christ. That the Society has, for more than a century, unremittingly endeavoured to instil into the minds both of the natives and of our countrymen in India, sentiments favourable to the diffusion of the Gospel, is admitted by all, who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity, which subsists in those regions, has been planted under its auspices, and nurtured by its care: and the exemplary conduct of those holy men, whom it

that he would command his children and his household after him, that they should keep the way of the Lord."

In our next Number, we shall view Eliot as a Minister; and enter on a narrative of his work, as an Evangelist, among the Indians.

(To be continued.)

Home Proceedings.

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The Petitions from the Metropolis were signed by about a sixth of the whole number of Petitioners, amounting to upward of 126,000. A brief description of one of these Petitions will give our readers some idea of the exertions of those benevolent and patriotic men who undertook the management of them. The Southwark Petition contained 252

skins of parchment, had 35,127 signatures, measured 579 feet in length, and weighed 35 pounds.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following important documents, compiled by a zealous friend of the Society, illustrate most strikingly the extent of its exertions.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Auxil. Branches.		Total.
England	136	100	236
Wales	16	5	21
Scotland	35	32	67
Ireland	4	62	66
Isle of Mann	1	—	1
Guernsey	1	—	1
Jersey	1	—	1
	194	199	393

N. B. There is reason to believe there are several Branch Societies of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of one Penny or Two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised.

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The editions of the Scriptures, printed or now printing by these Societies, in various Languages and Dialects, aided by Donations from the Society, are subjoined.

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The great benefits, which this Society has derived from your Lordship's counsels and co-operation, in all its undertakings; and not the least, in that department which relates especially to the religious concerns of the Eastern Parts of the World; requires of us to declare, that the measure of our utmost hopes, in this matter, was amply fulfilled, when we saw you called, under the special Providence of Almighty God, by the command of his Royal Highness the Prince Regent, to this high and arduous office.

From this moment, therefore, this Society looks with fresh hopes towards the East; and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts, in which it has been long engaged, in behalf of the maintenance there, and the farther advancement, of the Kingdom of our blessed Lord and Saviour.

And, if we may be permitted, on this interesting occasion, briefly to advert to the nature of those efforts, we would beg leave to remind your Lordship,

That more than one hundred years have elapsed since the Society for Promoting Christian Knowledge first began to labour in this vineyard:

That, in the progress of this interval of time, through the aid of our Missionaries, the consolations and instructions of the Gospel have been extended to many of our Countrymen, placed (otherwise) in circumstances of peculiar spiritual privation and danger; and that many thousands of the Natives have been converted from idols to the living God:

That even from the earliest date of our connection with the East, we have made it a special object of our concern, to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues:

That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship:

That many other religious books and tracts, in the English and other European Languages, and in sundry of the native dialects of Hindostan, have been from time to time sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally, That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of Schools for the instruction of the children, as well of Europeans as Natives.

These, in few words, have ever been, and still are, the objects, in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the

that he would command his children and his household after him, that they should keep the way of the Lord."

In our next Number, we shall view Eliot as a Minister; and enter on a narrative of his work, as an Evangelist, among the Indians.

(To be continued.)

Home Proceedings.

REVIVAL OF THE FRENCH SLAVE TRADE.

WE record, with pleasure, that EIGHT HUNDRED AND SIXTY-FOUR Petitions were presented to Parliament, signed by upward of SEVEN HUNDRED AND FIFTY-FIVE THOUSAND PERSONS, invoking the exertion of British Influence for the extermination of the Slave Trade. Most of the great towns and public bodies of the Empire took their honourable station among these petitioners. The British Negotiator, supported as he is by the avowed sentiments of the chief of the Allied Sovereigns, and thus most significantly instructed by the moral feeling and conscience of his own country, will strenuously contend, and as we sanguinely hope with success, for the rights of injured Africa.

The Petitions from the Metropolis were signed by about a sixth of the whole number of Petitioners, amounting to upward of 126,000. A brief description of one of these Petitions will give our readers some idea of the exertions of those benevolent and patriotic men who undertook the management of them. The Southwark Petition contained 252

in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace; and their obedience attends their salvation, though not as the price of it." The Old Man expressed great thankfulness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dahanow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

Feb. 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cufwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most ad-

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3. French Bibles and Testaments	3000	4000
4. Romanese Testaments, 2000 in each dialect	—	4000
5. Italian Testaments	—	3000
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1. Bohemian Bible, two editions	8000	—
2. Polish Bibles and Testaments	8000	4000
III. Bible Society at Stockholm, instituted 1809—		
Swedish Bibles and Testaments (on standing types)	11000	17600
IV. Finnish Bible Society at Abo, instituted 1812—		
Finnish Bibles and Testaments (on standing types)	5000	5000
V. Hungarian Bible Society at Presburg, instituted 1812.		
VI. Bible Society at Königsberg, instituted 1812—		
Lithuanian Bibles	3000	—
VII. Bible Society at Zurich, instit. 1812.		
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1814.] HOME.—BRIT. AND FOR. BIBLE SOC. 317

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4. German Bible with standing types	5000	—
5. Polish New Testament	—	5000
6. French Bible	5000	1000
7. Slavonian Bible, for the use of the Native Russians	5000	5000
8. Dorpatian Esthonian New Testament	—	5000
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- XX. Bible Society at Chur.**
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Making 404 Auxiliary and Branch Societies within the British Dominions.

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Bibles and Testaments printed or purchased on the Continent of Europe, and sent to various parts for cheap Sale, or Gift	17,585	25,940

CHRISTIAN KNOWLEDGE SOCIETY*.

Previous to the Bishop of Calcutta's departure for India, the Society, of which his Lordship had long been an active and distinguished member, held a General Meeting, for the purpose of delivering to him a Valedictory Address. The Meeting assembled on the 17th of May, at the Society's House. The Bishop of Chester addressed his Lordship, and delivered to him the Valedictory Address of the Society. We shall here present our readers with these documents, together with the Bishop of Calcutta's Reply; as they will rejoice, with us, to witness the increasing exertions of the Members of the Church, under the most favourable auspices, for the extension of Christianity.

* Our readers will understand, that by this name we shall in future designate the "Society for promoting Christian Knowledge," meeting in Bartlett's Buildings, Holborn. The Society would find no small advantage in adopting a title at once brief and appropriate. EDITOR.

Bishop of Chester's Address to the Bishop of Calcutta.

My Lord Bishop of Calcutta,—Though I am sensible, that many members of this Society would discharge the office I have undertaken, with much greater weight and effect; yet still, on every other account, most sincerely do I rejoice, that it has fallen to my lot, to offer to your Lordship this Address, from the Society for promoting Christian Knowledge.

In the first place, we hail the appointment of a Bishop in India, as a fortunate and favourable omen to the cause of religion. The establishment of Episcopacy there, will, as we have reason to think, most effectually check every erroneous doctrine, stop the wild progress of enthusiasm, and spread the knowledge of uncorrupted Christianity over a country of great extent and of an immense population. That it is you, who have been singled out for this new and important station, is an additional cause of great and general satisfaction. *When it goeth well with the righteous, the city rejoiceth.*

This same event cannot also but be a source of the purest pleasure to a mind like yours. A wide field is opened to your talents and zeal. To you is committed the Apostolical charge of diffusing the light of the Gospel, where its rays have scarcely penetrated; and of becoming, in the hand of Providence, as we hope and pray, the blessed means of establishing multitudes in the faith.

But this our joy, both on a public and private account, is mixed, as most other gratifications are, with feelings of a different and opposite nature. We lose the friend—the zealous and able advocate of our civil and ecclesiastical establishment—the warm supporter of this excellent Institution. It cannot, therefore, be a subject of surprise, or blame, if, on the present occasion at least, our feelings of this kind too much predominate.

The circumstances of this day, may perhaps sometimes recur to your mind, when on the trackless deep, or in a distant clime. But, whenever they do return, be assured, that you are bearing with you the esteem—the gratitude—and the affection of every member of this Society. As to myself, it will ever be the source of pleasing recollection, that I have mingled my regrets with theirs, and that I have offered to you, what I never

offer but at the shrine of virtue, the tribute of my respect and regard.

But, I have too long detained you from the immediate business of this meeting. Let me then, now, in the name of this very venerable Society, present to you their Valedictory Address.

*Valedictory Address of the Society to the Lord
Bishop of Calcutta.*

The Society for promoting Christian Knowledge desire, with sentiments of profound respect, to offer to your Lordship their sincere congratulations on your elevation to the Episcopal See of Calcutta.

The intercourse of a religious character, which has long subsisted between this Society and the British Dominions in the East Indies, had given us abundant reason to recognise the indispensable necessity of the establishment of an Episcopal Government there, in order to secure, in any competent measure, the due celebration of the ordinances of Divine Worship, and the advantages of Christian Instruction to the European Inhabitants: and not less frequent occasions have arisen, to satisfy us, that, without this important additional instrument, the endeavours must be, in a great degree, hazardous, and ineffectual to propagate a pure and reformed Faith, among the Pagan and Mahomedan Nations of that vast Empire.—It is with unfeigned satisfaction, therefore, that we saw, in the recent Act for the renewal of the Charter of the Honourable East India Company, a provision made, towards the attainment of this unspeakable blessing, in the power given to his Majesty to erect and constitute a Bishoprick, with such jurisdiction and functions, as should from time to time be limited by his Majesty, by Letters Patent under the great Seal of the United Kingdom.

The great benefits, which this Society has derived from your Lordship's counsels and co-operation, in all its undertakings; and not the least, in that department which relates especially to the religious concerns of the Eastern Parts of the World; requires of us to declare, that the measure of our utmost hopes, in this matter, was amply fulfilled, when we saw you called, under the special Providence of Almighty God, by the command of his Royal Highness the Prince Regent, to this high and arduous office.

From this moment, therefore, this Society looks with fresh hopes towards the East; and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts, in which it has been long engaged, in behalf of the maintenance there, and the farther advancement, of the Kingdom of our blessed Lord and Saviour.

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That more than one hundred years have elapsed since the Society for Promoting Christian Knowledge first began to labour in this vineyard:

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That even from the earliest date of our connection with the East, we have made it a special object of our concern, to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues:

That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship:

That many other religious books and tracts, in the English and other European Languages, and in sundry of the native dialects of Hindostan, have been from time to time sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally, That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of Schools for the instruction of the children, as well of Europeans as Natives.

These, in few words, have ever been, and still are, the objects, in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the

Christian Religion, in the British Dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care, in your weighty charge.

We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions, which, henceforward, by the blessing of Divine Providence, this Society may be enabled to make, in prosecution of the above designs.

And we beg further respectfully to invite your favourable attention to certain printed documents, in conformity to which, Diocesan Committees, in connection with this Society, have been recently established, under the special recommendation and patronage of the Right Reverend Prelates of England and Wales, in almost all parts of this Kingdom, and from which the most beneficial consequences have been found to ensue. A great Eastern Institution to be erected on this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this Society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your Lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

That the Almighty may bless you with a prosperous voyage, and crown with ample success your Lordship's efforts for the advancement of his kingdom and glory, is the earnest prayer of the Society for promoting Christian Knowledge.

Reply of the Bishop of Calcutta.

My Lord Bishop of Chester—

I cannot proceed to notice the interesting and important matter contained in the Valedictory Address, with which I have been honoured, without having first offered to your Lordship my sincere acknowledgments for the singularly kind expressions, with which your Lordship has been pleased to introduce it. I shall, indeed, my Lord, to adopt your Lordship's affecting language, whether "on the trackless deep, or in a distant clime,"

recollect "the circumstances of this day;" and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your Lordship, that I bear with me the favourable opinion and friendly regards of the Members of this venerable Society. My pretensions to this high distinction, the kindness of your Lordship's nature has exceedingly over-rated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this Society, is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services in the cause of religion, of order, and of peace: it is the testimony of those, who are distinguished by knowledge, by rank, by piety, and by Christian Zeal, in the greatest of Christian Nations, and in the proudest period of her existence.

Impressed with these sentiments of the venerable Society, and persuaded of the vast importance of the objects, to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance; that in the distant empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the Society, especially those to which my attention has been called in its Address. In common with the Society, I have ever been of opinion, that if the difficulties of diffusing the light of the Gospel through the Eastern World can be successfully encountered (and the sure Word of God forbids us to despair), it can be only by establishing, among our countrymen in Asia, the form of church government derived from the Apostles, by inculcating attention to Divine Ordinances, by unity of doctrine in the teachers of religion, and by a departure from iniquity among all who name the name of Christ. That the Society has, for more than a century, unremittingly endeavoured to instil into the minds both of the natives and of our countrymen in India, sentiments favourable to the diffusion of the Gospel, is admitted by all, who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity, which subsists in those regions, has been planted under its auspices, and nurtured by its care: and the exemplary conduct of those holy men, whom it

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That even from the earliest date of our connection with the East, we have made it a special object of our concern, to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues:

That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship:

That many other religious books and tracts, in the English and other European Languages, and in sundry of the native dialects of Hindostan, have been from time to time sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally, That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of Schools for the instruction of the children, as well of Europeans as Natives.

These, in few words, have ever been, and still are, the objects, in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the

Christian Religion, in the British Dominions in the East Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care, in your weighty charge.

We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions, which, henceforward, by the blessing of Divine Providence, this Society may be enabled to make, in prosecution of the above designs.

And we beg further respectfully to invite your favourable attention to certain printed documents, in conformity to which, Diocesan Committees, in connection with this Society, have been recently established, under the special recommendation and patronage of the Right Reverend Prelates of England and Wales, in almost all parts of this Kingdom, and from which the most beneficial consequences have been found to ensue. A great Eastern Institution to be erected on this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this Society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your Lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

That the Almighty may bless you with a prosperous voyage, and crown with ample success your Lordship's efforts for the advancement of his kingdom and glory, is the earnest prayer of the Society for promoting Christian knowledge.

Reply of the Bishop of Calcutta.

My Lord Bishop of Chester—

I cannot proceed to notice the interesting and important matter contained in the Valedictory Address, with which I have been honoured, without having first offered to your Lordship my sincere acknowledgments for the singularly kind expressions, with which your Lordship has been pleased to introduce it. I shall, indeed, my Lord, to adopt your Lordship's affecting language, whether "on the trackless deep, or in a distant clime,"

recollect "the circumstances of this day;" and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your Lordship, that I bear with me the favourable opinion and friendly regards of the Members of this venerable Society. My pretensions to this high distinction, the kindness of your Lordship's nature has exceedingly over-rated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this Society, is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services in the cause of religion, of order, and of peace: it is the testimony of those, who are distinguished by knowledge, by rank, by piety, and by Christian Zeal, in the greatest of Christian Nations, and in the proudest period of her existence.

Impressed with these sentiments of the venerable Society, and persuaded of the vast importance of the objects, to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance; that in the distant empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the Society, especially those to which my attention has been called in its Address. In common with the Society, I have ever been of opinion, that if the difficulties of diffusing the light of the Gospel through the Eastern World can be successfully encountered (and the sure Word of God forbids us to despair), it can be only by establishing, among our countrymen in Asia, the form of church government derived from the Apostles, by inculcating attention to Divine Ordinances, by unity of doctrine in the teachers of religion, and by a departure from iniquity among all who name the name of Christ. That the Society has, for more than a century, unremittingly endeavoured to instil into the minds both of the natives and of our countrymen in India, sentiments favourable to the diffusion of the Gospel, is admitted by all, who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity, which subsists in those regions, has been planted under its auspices, and nurtured by its care: and the exemplary conduct of those holy men, whom it

has sent forth to bear the glad tidings of the Gospel of peace, their temperate zeal, their conciliating manners, their patience in well-doing, and their devotion to the cause of Christ, have supported the credit of the Missionary Name, and have contributed to refute the misrepresentations of ignorant or interested men.

I am not unacquainted with the printed documents, to which the Address refers me, in conformity to which, Diocesan Committees, under the sanction of the Right Reverend Prelates of England and Wales, have been established in most parts of this kingdom; and I pray for their multiplication, as the most effectual means of extending the blessed influence of the Society at home. Happy indeed shall I deem myself, if Providence should enable me, by any exertion of diligence and zeal, to establish an Eastern Institution, framed upon the same admirable model, and co-operating with the Society in its benevolent designs. But whatever be the result of this and my other endeavours, I would only entreat, that the Society will be assured of my earnest desire to promote the objects, which it has this day recommended to me; and not to impute to indifference or inattention any failure or delay, for which the acknowledged difficulties of my situation may afford a reasonable excuse. Unfeignedly could I wish, that so arduous an undertaking had been committed to stronger powers; but my trust is in the Almighty, who can call forth strength out of weakness. Already am I deeply impressed with the awful responsibility of my charge; and in the execution of my duties, I shall feel that, under the Divine Protection, I possess some security against the mischiefs of an erroneous judgment, in my firm attachment to the doctrines and discipline of the Church of England.

I now take leave of the venerable Society, with my warmest thanks for this and every other mark of its regard, desiring to be remembered in its prayers.

Increased Missionary Exertions.

Encouraged by a noble benefaction of SIX HUNDRED POUNDS from an unknown Lady toward the East-India Mission, the Society placed ONE THOUSAND POUNDS at the disposal of the Bishop of Calcutta, for the extension of its efforts in the East.

The following appeal to the public has been circulated; and the Diocesan and District Committees will, doubtless, avail themselves of its statements to augment the Missionary Fund. It has been requested, in some places, of the officiating Clergy, that they will recommend the Society on the First Sunday in September annually, in such way as they shall think most advisable, to the benevolence of their respective parishes.

Conversion of the Heathen in the East Indies.—The Friends of Christianity will learn, with pleasure, that the Society for promoting Christian Knowledge is actually engaged, with increased hope of success, in this important work, which it has been carrying on for more than a century; and that the Ecclesiastical Establishment lately formed by Government in India will afford it that assistance, which has long been a desideratum with it, and which will greatly facilitate and render effectual its zealous endeavours. The Bishop of Calcutta, on leaving the kingdom, assured the Society that he would take the earliest opportunity of ascertaining the best means of carrying this, its "labour of love," into effect, and that he would lose no time in communicating the result of his inquiries. Those who have read Dr. Middleton's Charge to Mr. Jacobi, the last Missionary sent out by the Society, published in its last Annual Report, will need no further proof of his Lordship's zeal and judgment; and Mr. Jacobi's Reply will also evince how well he is qualified for the important trust to which the Society has appointed him. That the work might not be impeded for the want of pecuniary aid, the Board at Bartlett's Buildings placed in his Lordship's hands 1000*l.* although their expenses last year exceeded their receipts by more than 6000*l.*; so anxious are they for the success of this part of their charitable undertaking: and nothing, with the blessing of God, will hinder the Society from extending its aid in every case to the unconverted Heathen in the East, but the want of sufficient means. It trusts, however, that a charitable and generous Public will not suffer the glorious work to fail in its hands. Any donations for this purpose will be appropriated in conformity with the wishes of the donors.

CHURCH MISSIONARY SOCIETY.

Deputation to the Bishop of Calcutta.

A Deputation from the Society, consisting of his Lordship the President, with the Treasurer, and the Secretary, waited on the Bishop of Calcutta, before his Lordship left London, to convey the congratulations of the Society on his appointment, and to state its objects and proceedings in India. The Bishop received the Deputation with great kindness; and assured the members of his anxiety, in reliance on the blessing of God, to promote Christianity in the East, according to the various circumstances and opportunities which Providence might open before him, in connection with that primitive system of Order and Doctrine, which promised the most important and permanent success to Christianity in India.

Thanks to an Anonymous Benefactor.

At a Meeting of the Committee of the Church Missionary Society, held at the Society's House, on the 22d day of August, 1814,

William Albin Garratt, Esq. in the Chair :

The Secretary having reported the following entry in the Treasurer's books, in favour of the Society :

" Anonymous, London L. 400 0 0 "

it was

Resolved unanimously, That the grateful thanks of the Committee be presented, by Advertisements in the Times, Morning Post, Morning Chronicle, and Courier, to the Unknown Benefactor of the Society, for the said munificent Donation.

(Extracted from the Minutes)

JOSIAH PRATT, B. D. *Secretary.*

(LONDON) MISSIONARY SOCIETY.

Lascars and Chinese in London.

The Society has, for some time, turned its attention toward such natives of the East as assist in navigating the India Fleets; and has appointed a Lascar and Chinese Committee, to provide for their instruction while waiting in the Metropolis the return of their respective vessels. Many difficulties occurred, in the prosecution of this benevolent plan. These poor strangers were found to groan under much oppression. Many of them have, however, gladly listened to the word of God; and some have attentively read the Scriptures, and have endeavoured to explain them to their countrymen. Such as desire it are taught English, and others are instructed in reading their own language. Important advantages may be expected from these efforts, wisely and steadily pursued.

Seminary.

There are now under preparation fifteen students, of whom their tutor reports very favourably. The last year has produced many candidates; the public meetings held in various places having excited much zeal among young men. The greater part of the present number have been admitted since the last Anniversary.

West-Riding Auxiliary Society.

The first Anniversary was held, at Sheffield, June 22 and 23. George Rawson, Esq. of Leeds, was in the Chair. Mr. Campbell gave the detail of his African Journeys. Upward of eight hundred young

people, of both sexes, in Sheffield and its vicinity, had contributed in the course of nine months more than one hundred pounds, out of their precarious pocket-money, toward the promulgation of the Gospel among the Heathen. The collections after the services and meeting amounted to three hundred pounds.

Foreign Intelligence.

INDIA.—AGRA.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society: written by one of the Chaplains of the Honourable East-India Company.

(Continued from p. 296.)

Sunday, July 25, 1813.—This morning, after Divine Service in the Garrison, the Hugeem was baptized by the name of Talib Messee Khan, "the Gift of Christ." They had been previously made well acquainted with the Baptismal Service, and Abdool addressed the exhortations and put the questions to them in Hindoostanee. May these prove the fruits of a rich harvest.

July 27.—To-day Abdool heard of and visited two persons, who have fallen under the displeasure of their friends from their attachment to the Gospel: one, the servant of a Hindoo Doctor, whom he has served for sixteen years, and who speaks very highly of his fidelity: the other, a money-changer, who tells his mother plainly this world is only for a short time, and he is determined at all risks to secure a happy eternity.

July 30.—To-day Abdool's house in the city was a constant scene of comers and goers. The disciples of the various Durgahs (tombs of saints) came in different bodies, at one time upward of forty together, to inquire about the Hugeem Talib Messee, and to know the mode

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of initiation into Christianity. As might be expected, some went away pleased, and some displeased. Three translations were accepted by some individuals of them.

August 1.—To-day the usual services, &c. The Hindoo Doctor's servant came: he said he had endured much trouble, but at present is treated kindly. He was ready to fall down on the mention of the name of Jesus. His master afterward came, and said he was gone beside himself. Abdool only observed, it seemed strange that a deranged person should serve him so well, and that he should still wish to retain him.

Aug. 3.—Yesterday afternoon, and till late in the evening, Abdool's house in the city was full of visitors.

Four men from Jelapore, two days' journey, having heard of the good doctrine which he taught, and of his attention to the poor, came to see whether the report was true.

At one time, a great company of the learned men of the city, many of whom Abdool had not seen before, came, and asked about many curious points in their own observances. After two or three of these questions, Abdool said, he could not see their drift in making such inquiries: they knew he was become a Christian; and though, from having learned these things in his youth, he still remembered them, yet he now had nothing to do with them. It then appeared that there had been a dispute among themselves respecting him, and that they had taken this method to decide it. One party said he had been a Jew, and so turned Christian: another said *no*, for they knew his relatives and connections. It was then objected, that, though he might have been a Musselman, yet he must have been unlearned in their religion. On knowing this, Abdool gave them proof of his knowledge in their customs, and they went away satisfied that he had not without understanding become a Christian. Three of them asked for and received translations.

The supply of the Epistle to the Romans is arrived very opportunely, as the doctrine of Justification is now very much discussed. From reading St. Matthew, many are persuaded of the excellency of the Gospel, and now the question among them is, *How shall man be just with God?*

August 8.—To-day the Lord's Supper was administered

ed, at which, beside our usual communicants, attended Abdool Messee, Talib Messee Khan, Inaeut Messee, and Nicholao, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body.

Aug. 13, 1813.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterward shewn about. The copies of St. Matthew, which Abdool's father took away from Cawnpore, have been all sought after, and read even by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them, on their return from visiting us at Cawnpore; but now no one molests them: on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things.

Aug. 15.—This morning the attendance on Divine Worship was so great, that our place of assembly was inconveniently small. In the afternoon, in the city, the number was also large, and the people heard with much attention.

Aug. 19.—A Sheykh from the city came to declare his intention of embracing Christianity. Some others, who are learned men, have declared the same; and wish to come daily to read the Scriptures, and hear them explained.

Aug. 22.—This morning the attendance at home was too large for our place to contain. This calls upon us to *lengthen our cords, and strengthen our stakes*. In the city, too, the attendance was full. To-day, Abdool being unwell, the Huguem Talib Messee Khan read the translated sermon, entitled, "Universal Good News." The readiness with which he engaged in the Service was cause of much consolation to us.

Aug. 29.—This morning about forty adults, beside all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the

Hindoo Jogi Faqueer, referred to in Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized; together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy; for which he expresses much thankfulness. He is a very zealous Christian. The other Hindoos are Rajepoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour.

There are now fifteen Catechumens; among them a Hindoo Byragee, who has been lying twelve years in a jungle at Joypoor, waiting for his God to appear to him: at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity.

The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us, are set to one kind of labour or another.

The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kazee had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel.

From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us.

The Hügeem improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity: and now he is, in the sight of all, devoted to the Gospel. They begin to revile him, and also all the Molwees who come to read the Scriptures. The Hügeem has begun to learn Hebrew; and, from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hindoostanee Translation of the Old Testament, left by Mr. Martyn unfinished.

The nephew of Abdool, baptized July 25, is employed as a Reader, and has greatly improved since his baptism. In consequence of the scarcity in the Mahratta States, and the increased number of poor who flock to this place,

a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

In our Number for April, we gave the first part of the Journal of Abdool's Voyage up the Ganges, from Calcutta to Agra: and, in the subsequent Numbers, have printed the Journal of Proceedings in and near Agra; the latter part of the Journal of the Voyage not having arrived. It has been lately received by the Committee of the Church Missionary Society, and will be given in our next Number. It is full of interesting matter, clearly indicative of the suitableness of the instrument for that great work in which it has pleased God to render him so successful.

Mr. Corrie's Journal of the Proceedings of Abdool Messee and others in and near Agra, as far as the close of last year, is just arrived. It will be printed in our pages with all convenient dispatch. The Members of the Society, and all others who pray for the prosperity of Zion, will read, with devout gratitude to Almighty God, the report which Mr. Corrie makes in the subjoined letter, from Agra:

—“ *Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth.*” And this great work has been effected, various persons of consideration and intelligence have been baptized, the foundations of a native Christian Church in strict union with our own have been thus firmly laid in that populous city, by the blessing of God on the reading and exposition of his Word, in less than a single year! *Say not ye, There are yet four months, and then*

cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

On this subject, Mr. Corrie has addressed a letter to the Secretary of the Church Missionary Society. We here print this Letter, and very earnestly commend it to the serious attention of the Younger Clergy.

Letter from the Rev. Daniel Corrie, Chaplain of the Honourable East-India Company at Agra, to the Secretary of the Church Missionary Society.

Reverend Sir—

Agra, E. I. Dec. 31, 1813.

You are made acquainted, through the Rev. Mr. Thomson, with the labours of Abdool Messee, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging; and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

The want of useful Books in their own language will, however, render the Native Converts for a long time in need of European Intelligence and Firmness.—Though the Grace of the Gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the History of Mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg that, if practicable, a Missionary may be sent over to take charge of this Infant Church. The

place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and, The protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other Heathen Country.

The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the Ancient Reigning Families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the Gospel in India.

Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon Images, Processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, his *Word shall not return void.*

Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture Doctrines of man's Fall through the transgression of Adam, and his Recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

Permit me also respectfully to solicit the attention of your Society to the subject of providing Ministers from among the Native Converts: for it seems out of the question ever to expect a sufficient number of regularly ordained Ministers from England. The Liturgy of our Church, translated, has been of singular benefit in this place; and every circumstance in the case of a Church newly gathered from among the Heathen, demonstrates that the order of our Church is that of the Primitive Christian Churches. Whatever may be said in favour of the liberty of people to choose their own Ministers; or in favour of Extempore Prayer, in a more advanced state of Christian Education and Experience; does not apply in our circumstances; and, it follows, of course, that a person who should be the means of planting the Gospel in any city or place, remains the Superintendent and Umpire, in all cases requiring arrangement. Under this persuasion, it would be painful, either, to leave a Native Congregation without a Pastor, or to usurp authority. I would humbly, therefore, request advice and help on this head.—Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the Ministry: and we are endeavouring to qualify some promising young Christians in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek: and thus we hope they may one day be found worthy of Episcopal Ordination.

The Rev. Mr. Thomason will forward this: and I trust no apology is necessary for endeavouring to draw the attention of the Society of which you are Secretary to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments, and interests are much more involved in the subject than those of any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be.—I may be also allowed to express anxiety, that the Church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country, since she possesses facilities above all other societies, and her ordinances are best calculated, in my opinion, to ensure edification; and that the work should not fail in after generations.

I remain, &c.

DAN. CORRIE.

In the whole range of opportunities of fulfilling their Ministry, which may be opening before the younger Clergy, is there one of greater promise than that which this Letter discovers? Can a zealous Clergyman, of intelligence and acquirements, who is not yet surrounded by Christian Attachments at home, hear in vain this pressing call, *Come over, and help us?* Such men, we are authorized to say, the Committee of the Church Missionary Society will gladly receive under their protection, and take measures for their entering into that wide and prolific field of labour.

It will be seen from Mr. Corrie's Letter, how seasonably the establishment of the English Episcopacy in India comes in furtherance of the openings of Divine Providence in one part of the jurisdiction of the Bishop of Calcutta; and we earnestly pray that, in every quarter, his Lordship may be speedily called to exercise that wise and paternal superintendence over the Churches of Native Converts, which, as we are confident, it will be the rejoicing of his heart to render.

The Friends of Christianity in India hail with joy these promising appearances. Mr. Thomason writes from Calcutta, under date of Dec. 7, 1813:—

The work at Agra is progressive. I have been feasting on the thought of the satisfaction which you will all derive from its interesting details. Abdool proves a steady, zealous, humble labourer. We have every encouragement. I know not how things will appear to you in England; but we, in this remote corner, comparing the great efforts now making by the nation for obtaining facilities to Missionary Labours in India, with the work actually begun and in progress—hopeful progress—cannot but acknowledge herein the gracious hand of Providence. You are labouring for us *THERE*, and it pleases God to afford multiplied evidence that there is really work to be done *HERE*. While the labourers are

preparing, the fields are becoming white unto the harvest.

This new day rejoices our hearts greatly. A New Day it may be called: for, never before, has the Gospel been attended with such remarkable effects in this quarter. Learned Musselmen have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done.

The tidings respecting Abdool must have arrived amidst all your exertions; and must have enforced the arguments of those who contend for the prudent exercise of Missionary Zeal. Doubtless we must expect difficulties; and, soon perhaps, severe trials will arise. But we may safely commit the event to the Providence of God. Our business is, in faith and with prayer to cast in the seed, and to look to the Great Head of the Church to prosper his own work in our hands.

Very interesting details, respecting the Schools of the late Dr. John, on the Coromandel Coast, now chiefly supported by the Church Missionary Society, have been received, through the Rev. Mar-madake Thompson, Chaplain of the Company at Madras, from Dr. Cammerer, formerly co-adjutor and now successor of Dr. John in the Danish Mission at Tranquebar. They will be given in a future Number.

INDIA.—CALCUTTA.

Sermon for the Jews' Society.

On Sunday, June 6, 1813, the Rev. T. T. Thomason preached a Sermon, from Rom. ix. 15—17, at the Old Church in Calcutta, in aid of the "London Society for promoting Christianity among the Jews." The collection amounted to two thousand rupees, or about 250*l*. The Calcutta Morning Post of June 11,

speaks in very high terms of the character and effect of this Sermon : and it cannot but afford sincere pleasure to all the friends of Christian Truth, to observe with what increasing zeal the European Residents of India answer to the calls of duty urged on them by their eloquent Ministers.

INDIA.—CALCUTTA.

Lord Minto's Testimony to the Baptist Missionaries.

We record this testimony with unfeigned pleasure. It is extracted from the Address of the Governor-General, delivered on the 20th of September, 1813, at the Public Disputation of the Students of the College of Fort William in Bengal : and is honourable both to the worthy men whose labours it applauds, and to the late Noble Lord who duly appreciated and candidly acknowledged the value of those labours.

The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language ; and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Cushmeere, the Pushna, Ballochee, and Orissa Languages. In addition to these various and extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young pupil, now become his associate, do not slacken in the pursuit of Chinese Grammar and Learning ; by which, indeed, the public is about to profit. -

Mr. Marshman has composed a work under the title of *Clavis Sineca*, or Key of the Chinese Language. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the *Works of Confucius*; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the Chinese Character, the second on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages: and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the characters in the whole of the *Confucius*, which he conceives will render it a complete key to the Language.

The passages in Chinese Characters, contained in these works, are printed from moveable metal types, which Mr. Marshman and his co-adjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.

INDIA.

The Twentieth Report of the (London) Missionary Society contains the following intelligence respecting their Missionary Stations on the continent of

India. For the last year's report concerning them, we refer our readers to our First Volume, pp. 391 to 394.

Vizagapatam.

The Brethren Gordon and Pritchett continue to labour, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they can now declare to the people, in their own tongue, the wonderful works of God. They go frequently into the villages around them, reading and explaining portions of the word of God, to which many pay an attentive regard, pressing close that they may more exactly hear what is said. Sometimes they have visited the idol temples, and have prevailed on some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one of the Gospels, and promised to peruse it diligently; "and thus," say the Missionaries, "will the Gospel, for the first time, be conveyed to what may be called the head-quarters of superstition here."

Anunderayer goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, Narasimooloo, they entertained good hopes, and intended, when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read: "This is the way," say they, "by which the truth must be propagated, and present appearances produce such hopes as repel the force of the insinuations of many, that our views are chimerical."

Their visits to the Native Schools sometimes afford a high degree of pleasure. When they entered one of these, they found a number of children, repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their Palmyra leaves. Copies of the word of God are thus quickly multiplied, and that by the hands of the heathen themselves. This method of diffusing the Scriptures should be diligently observed in all the Indian Schools.

Ganjam.

Mr. Lee, who was at Vizagapatam, has removed, with the consent of his brethren and at the invitation of some friends, to Ganjam, a populous town on the coast. Here

he is surrounded, not only by a vast body of the natives, but by a multitude of Portuguese and country-born people. He was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have an opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship is encouraging. About one hundred persons attend twice on the Lord's-Day and hear the word with seriousness, and he hopes with good effect.

Travancore.

Mr. Ringeltaube continues his labours at several village churches. He visits twice a month his several congregations; and, every evening, addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at others they attend much better. There has been an increase in number: one hundred and forty-six have been baptized since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another Missionary to labour with him (in addition to the Catechists whom he already employs), as they conceive there are many people in that quarter disposed to listen to the truth.

It appears from Mr. Ringeltaube's journal, that many of the Syrian Priests in his neighbourhood are inclined to the Church of Rome, and more than a few congregations have joined it.

Belhary.

Mr. Hands had been alarmingly ill with a liver complaint: he was, however, mercifully recovered; and, after a journey to Vizagapatam and to Madras, resumed his labours, assisted by Mr. Taylor, a native of Madras and one of the fruits of his ministry there; and who, on his recommendation, has been received as a Missionary under the patronage of the Society.

On his long journey from Belhary to Vizagapatam (more than five hundred miles), wherever he halted, he usually endeavoured to publish among those who knew the Canara Language, the truth of the Gospel; which, in general, the people were so ready to hear, that they

crowded the choultry, from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially in the large towns near the Comorandel Coast; and in some of the villages the greater part of the inhabitants were Christians of that communion: but, too generally, scarcely to be distinguished from their heathen neighbours! Many places he passed through seemed to be eligible stations for Missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once-famous deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

His Charity School was in a flourishing state; and he had nearly forty boys in his Native School. He was engaged in correcting his translation of the Gospel of St. Matthew into the Canara Language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

Chinsurah.

Mr. May, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he has a peculiar talent, landed at Calcutta, Nov. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, especially to the rising generation. The Directors have received no letter from him of later date than Feb. 4, 1813, when he had but just entered upon his labours. In that letter he requests an allowance for the purpose of employing native schoolmasters; and with this proposal they have most readily complied.

Mrs. May has been removed by death: her end was peace, but the loss is severely felt by Mr. May.

Madras.

Mr. Loveless informs the Directors that the concerns of the Chapel and of the Free Schools are much as usual. The attendance of the people on his ministry was rather more encouraging. The ministry of Mr. Hands at Madras, while he staid there for three weeks, was remarkably acceptable, and profitable. Mr. Loveless has dispersed a considerable number of religious books.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collections, in *Dorsetshire, Devonshire, and Cornwall*,
by the Rev. Basil Woodd, M. A.

<i>Blandford</i> : (Rev. C. J. Hoare, M.A. Vicar) ..	£.22	1	6
<i>Lyme</i> : (Rev. M. Babbs, M. A. Curate).....	15	17	6
<i>St. Austle</i> : (Rev. Rich. Hennah, M. A. Vicar) ..	21	0	0
Subscriptions	3	3	0
<i>St. Blazey</i> : (Ditto)	4	10	0
<i>Mevagissy</i> : (Rev. Dr. Lyne, Vicar).....	8	10	0
Subscriptions	2	2	0
<i>St. Mary's, Truro</i> (Rev. J. Caerlyon, M.A. Vicar)	22	2	0
<i>Falmouth</i> : (Rev. R. H. Hitchin, B. D. Curate)	40	12	10
<i>St. Paul's, Penzance</i> : (Rev. W. O. Gurney, M.A. Vicar)	16	10	0
<i>Marazion</i> : (Rev. Melville Horne, Minister)....	13	9	0
<i>Redruth</i> : (Rev. Hugh Rogers, M. A. Rector) ..	9	14	1
Subscription	1	1	0
<i>Padstow</i> : (Rev. W. Rawlings, M. A. Vicar)....	7	1	3
Subscriptions	6	6	0
<i>Stonehouse</i> : (Rev. S. M. Gandy, M. A. Vicar) ..	23	2	10
<i>Plymouth Dock</i> : (Rev. T. M. Hitchin, M. A. Minister)	50	0	0
DOCK AND STONEHOUSE ASSOCIATION.			
Contributions.....	32	10	6
Major-Gen. Nepean	5	5	0
Mrs. Adm. Worth	1	1	0

38 16 6

<i>Tiverton</i> : (Rev. J. Pitmore, Curate).....	20	0	0
PENTONVILLE ASSOCIATION, to complete 5th Quarter: (in all, 148l. 4s. 6d.)			
	4	7	0
KNARESBOROUGH ASSOCIATION: (in all, 109l. 18s. 4d.)			
Collection at <i>Slaithwaite Church</i> : by Rev. W. Harding	6	0	0
Collection at <i>St. Peter's Church, Colchester</i> : by Rev. W. Marsh, M. A. Vicar	43	0	6
By Mr. Thomas Smith, <i>Hoston</i> : one Quarter.....	1	2	2
Mrs. Burgess, sen.: Benefaction	5	5	0

Collection at *Aston Sandford Church*: by Rev. T.

Scott, Rector £.19 19 2½

DRAYTON BEAUCHAMP ASSOCIATION..... 7 13 0

BENTINCK CHAPEL ASSOCIATION: (in the Year,
366l. 18s. 11d.) 116 18 11

HIGH WYCOMBE ASSOCIATION..... 16 0 0

Collections at *Tadcaster Church*: by Rev. Thomas

Norton: (Rev. William Rhodes, Vicar)..... 34 13 8

Miss Tasker's Young Ladies, at *Tadcaster* 4 2 9

By Mrs. Pratt: Fifth Quarter: (in all, 15l. 17s. 6d.) 2 0 3

Coventry Penny a Week Society, at Mr. J. Oswin's:

Mr. John Arnold, Collector..... 2 12 0.

ANONYMOUS, LONDON: by the Treasurer ... 400 0 0

Contributions to the School Fund.

(The Names in *Italic* are those directed by the Contributors to be given to the liberated Slave Children toward whose support and education their benefactions shall be applied.)

FROM THE HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY.

A Friend, per Rt. Hon. David

Latouche and Co..... 25 0 0

Mrs. Peter Latouche, BelleVue 10 0 0

£. 35 0 0 at 6½ }
perCent } 32 17 2

Mrs. Dodgson, Madden: for *Frances Dodgson*.... 5 0 0

Mrs. Synge, Glanmoor Castle: for *Walter Taylor*.. 5 0 0

Alexander Hamilton, Esq.: for *Hugh Milton* 5 0 0

Right Hon. Lady Judith Maxwell: for *Judith Hope*. 5 0 0

Miss Hawkshaw: for *Jonathan Lovett Darby*..... 5 0 0

Mrs. Shaw's School Children: for *Julia Bushy Park* 5 0 0

Mrs. George Hamilton: for *Hugh Hamilton* 5 0 0

Miss M'Kay: for *Hannah Williams* 5 0 0

Missionary Register.

No. 21.

SEPTEMBER, 1814.

No. 9.
Vol. II.

Biography.

LIFE OF THE REV. JOHN ELIOT,

THE APOSTLE OF THE NORTH AMERICAN INDIANS.

(Continued from p. 314.)

WE have considered this eminent man as a Christian; and shall now proceed to view

His Character as a Minister.

The grace of God, which we have seen so illustriously endowing our Eliot, disposed him to the sacred employment wherein he spent about sixty of his years. To this work he applied himself wholly; and undertook it, I believe (says Dr. Mather), with as right thoughts concerning it, and as good ends in it, as ever actuated the mind of man.

He had that good measure of **LEARNING**, which was needful to his *rightly dividing the word of truth*. He was a very acute grammarian; and understood well the languages in which God first wrote his Holy Bible. He had a sharp insight into the liberal arts; and made little systems of them for the use of certain Indians, of whose exacter education he was desirous. Above all, he had a most eminent skill in **Theology**: *mighty in the word*, he was able to convince gainsayers; and, on all occasions, to shew himself a *workman that needed not to be ashamed*.

His way of **PREACHING** was very plain, and withal very powerful. His delivery was graceful: but, when he was to use reproofs and warnings against any sin, his voice would rise into great warmth and energy: he would brandish the sword and sound the trumpet of God against all vice with a most penetrating liveliness; and I ob-

served that there was remarkable fervour in the rebukes which he bestowed upon a carnal spirit and life in professors of religion. There was evermore much of Christ in his preaching; and, with St. Paul he could say, *I determined not to know any thing among you, save Jesus Christ, and him crucified*: from this inclination it was, that, though he printed several books, yet his heart seemed not so much in any of them, as in that serious and savoury book of his, entitled "The Harmony of the Gospels, in the Holy History of Jesus Christ;" and hence it was that he would give that advice to young preachers, "Pray let there be much of Christ in your ministry!" Moreover, he liked no preaching, but that which had been well studied for; and he would very much commend a Sermon, which he could perceive required some good thinking and reading in the preacher. And yet he looked for something in a Sermon beyond the mere study of man: he was for preaching from those impressions and with those affections, which might compel the hearers to acknowledge therein the gracious influence of the Holy Spirit.

He was very laborious in the catechizing of children: he kept up that great ordinance, both publicly and privately; and spent therein a world of time. It would hardly be credited, if I should relate what pains he took to keep up the blessed echoes of Truth between himself and the young people of his congregation; and what prudence he used in suiting his Catechisms to the age and strength of his little charge. He composed various Catechisms, which were more particularly designed to guard his own people against such errors as might threaten any peculiar danger. And the success of this labour was in proportion to the indefatigable industry with which he prosecuted it: for it is a well-principled people whom he has left behind him. As when certain Jesuits were sent among the Waldenses to corrupt their children, they returned with disappointment and confusion, because the children of seven years old were well-instructed enough to encounter the most learned of them all; so, if any seducers were let loose as wolves among the good people of Roxbury, they would find, I am confident, as little prey in that well-instructed place as in any part of all the country.

His regard to the welfare of the children under his charge was further manifested, in his perpetual resolu-

tion and activity to support a good School in the town. A Grammar School he would always have upon the place, whatever it cost him; and he importuned all other places to have the like. God so blessed his endeavours, that Roxbury could not live quietly without a Free-School in the town; and the issue of it has been, that Roxbury has afforded more scholars, first for the College, and then for the Public Service, than any town of its size, or, if I mistake not, of twice its size, in all New England. From this fountain have run many of those streams, which *have made glad this city of God*. I persuade myself that the good people of Roxbury will for ever scorn to begrudge the cost, or to permit the death, of a School, which God has made such an honour to them; and this the rather, because their deceased Eliot has left them a fair part of his own estate for the maintaining of that School: and I wish that the Ministers of New England may be as ungainsayably importunate with their congregations as Mr. Eliot was with his, for the establishment of Schools which may seasonably tinge the young souls of the rising generation.

Such was the man; whom it pleased God to raise up as a blessing to the benighted American Tribes. We shall now follow him to this labour, and consider

His Character, as an Evangelist to the American Indians.

The titles of a Christian and of a Minister (says Dr. Mather) have rendered our Eliot considerable: but there is one memorable title more, by which he has been signalized. An honourable person did once in print put the name of an EVANGELIST upon him; whereupon, in a letter of his to that person, afterward printed, his expressions were, "There is a redundancy when you put the title of Evangelist upon me. I do beseech you to suppress all such things. Let us speak, and do, and carry all things with all humility. It is the Lord who hath done what is done; and it is most becoming the Spirit of Jesus Christ to lift up Christ, and ourselves lie low. I wish that word could be obliterated." My reader sees what a caution Mr. Eliot long since entered against our giving him the title of an Evangelist: but his death

speaks in very high terms of the character and effect of this Sermon : and it cannot but afford sincere pleasure to all the friends of Christian Truth, to observe with what increasing zeal the European Residents of India answer to the calls of duty urged on them by their eloquent Ministers.

INDIA.—CALCUTTA.

Lord Minto's Testimony to the Baptist Missionaries.

We record this testimony with unfeigned pleasure. It is extracted from the Address of the Governor-General, delivered on the 20th of September, 1813, at the Public Disputation of the Students of the College of Fort William in Bengal : and is honourable both to the worthy men whose labours it applauds, and to the late Noble Lord who duly appreciated and candidly acknowledged the value of those labours.

The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language; and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Cushmeere, the Pushna, Ballochee, and Orissa Languages. In addition to these various and extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young pupil, now become his associate, do not slacken in the pursuit of Chinese Grammar and Learning; by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of *Clavis Sinica, or Key of the Chinese Language*. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the *Works of Confucius*; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the *Chinese Character*, the second on the *Colloquial Medium of the Chinese*. The second part of the *Clavis* will be a *Grammar of the Chinese Language*. These two parts of the work will contain from four to five hundred quarto pages: and Mr. Marshman has it in contemplation to add, as an *Appendix*, a *Vocabulary*, containing the characters in the whole of the *Confucius*, which he conceives will render it a complete key to the *Language*.

The passages in *Chinese Characters*, contained in these works, are printed from moveable metal types, which Mr. Marshman and his co-adjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the *Serampore Mission*, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.

INDIA.

The *Twentieth Report of the (London) Missionary Society* contains the following intelligence respecting their *Missionary Stations on the continent of*

ed, at which, beside our usual communicants, attended Abdool Messee, Talib Messee Khan, Inaeut Messee, and Nicholao, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body.

Aug. 13, 1813.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterward shewn about. The copies of St. Matthew, which Abdool's father took away from Cawnpore, have been all sought after, and read even by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them, on their return from visiting us at Cawnpore; but now no one molests them: on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things.

Aug. 15.—This morning the attendance on Divine Worship was so great, that our place of assembly was inconveniently small. In the afternoon, in the city, the number was also large, and the people heard with much attention.

Aug. 19.—A Sheykh from the city came to declare his intention of embracing Christianity. Some others, who are learned men, have declared the same; and wish to come daily to read the Scriptures, and hear them explained.

Aug. 22.—This morning the attendance at home was too large for our place to contain. This calls upon us to *lengthen our cords, and strengthen our stakes*. In the city, too, the attendance was full. To-day, Abdool being unwell, the Huguem Talib Messee Khan read the translated sermon, entitled, "Universal Good News." The readiness with which he engaged in the Service was cause of much consolation to us.

Aug. 29.—This morning about forty adults, beside all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the

Hindoo Jogi Faqueer, referred to in Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized; together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy; for which he expresses much thankfulness. He is a very zealous Christian. The other Hindoos are Rajepoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour.

There are now fifteen Catechumens; among them a Hindoo Byragee, who has been lying twelve years in a jungle at Joypoor, waiting for his God to appear to him: at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity.

The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us, are set to one kind of labour or another.

The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kazee had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel.

From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us.

The Hügeem improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity: and now he is, in the sight of all, devoted to the Gospel. They begin to revile him, and also all the Molwees who come to read the Scriptures. The Hügeem has begun to learn Hebrew; and, from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hindoostanee Translation of the Old Testament, left by Mr. Martyn unfinished.

The nephew of Abdool, baptized July 25, is employed as a Reader, and has greatly improved since his baptism. In consequence of the scarcity in the Mahratta States, and the increased number of poor who flock to this place,

a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

In our Number for April, we gave the first part of the Journal of Abdool's Voyage up the Ganges, from Calcutta to Agra: and, in the subsequent Numbers, have printed the Journal of Proceedings in and near Agra; the latter part of the Journal of the Voyage not having arrived. It has been lately received by the Committee of the Church Missionary Society, and will be given in our next Number. It is full of interesting matter, clearly indicative of the suitableness of the instrument for that great work in which it has pleased God to render him so successful.

Mr. Corrie's Journal of the Proceedings of Abdool Messee and others in and near Agra, as far as the close of last year, is just arrived. It will be printed in our pages with all convenient dispatch. The Members of the Society, and all others who pray for the prosperity of Zion, will read, with devout gratitude to Almighty God, the report which Mr. Corrie makes in the subjoined letter, from Agra: —“ *Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth.*” And this great work has been effected, various persons of consideration and intelligence have been baptized, the foundations of a native Christian Church in strict union with our own have been thus firmly laid in that populous city, by the blessing of God on the reading and exposition of his Word, in less than a single year! *Say not ye, There are yet four months, and then*

cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

On this subject, Mr. Corrie has addressed a letter to the Secretary of the Church Missionary Society. We here print this Letter, and very earnestly commend it to the serious attention of the Younger Clergy.

Letter from the Rev. Daniel Corrie, Chaplain of the Honourable East-India Company at Agra, to the Secretary of the Church Missionary Society.

Reverend Sir—

Agra, E. I. Dec. 31, 1813.

You are made acquainted, through the Rev. Mr. Thomson, with the labours of Abdool Messee, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging; and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

The want of useful Books in their own language will, however, render the Native Converts for a long time in need of European Intelligence and Firmness.—Though the Grace of the Gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the History of Mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg that, if practicable, a Missionary may be sent over to take charge of this Infant Church. The

place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and, The protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other Heathen Country.

The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the Ancient Reigning Families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the Gospel in India.

Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon Images, Processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind; the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, his *Word shall not return void.*

Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture Doctrines of man's Fall through the transgression of Adam, and his Recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

Permit me also respectfully to solicit the attention of your Society to the subject of providing Ministers from among the Native Converts: for it seems out of the question ever to expect a sufficient number of regularly ordained Ministers from England. The Liturgy of our Church, translated, has been of singular benefit in this place; and every circumstance in the case of a Church newly gathered from among the Heathen, demonstrates that the order of our Church is that of the Primitive Christian Churches. Whatever may be said in favour of the liberty of people to choose their own Ministers; or in favour of Extempore Prayer, in a more advanced state of Christian Education and Experience; does not apply in our circumstances; and, it follows, of course, that a person who should be the means of planting the Gospel in any city or place, remains the Superintendent and Umpire, in all cases requiring arrangement. Under this persuasion, it would be painful, either, to leave a Native Congregation without a Pastor, or to usurp authority. I would humbly, therefore, request advice and help on this head.—Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the Ministry: and we are endeavouring to qualify some promising young Christians in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek: and thus we hope they may one day be found worthy of Episcopal Ordination.

The Rev. Mr. Thomason will forward this: and I trust no apology is necessary for endeavouring to draw the attention of the Society of which you are Secretary to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments, and interests are much more involved in the subject than those of any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be.—I may be also allowed to express anxiety, that the Church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country, since she possesses facilities above all other societies, and her ordinances are best calculated, in my opinion, to ensure edification, and that the work should not fail in after generations.

I remain, &c.

DAN. CORRIE.

In the whole range of opportunities of fulfilling their Ministry, which may be opening before the younger Clergy, is there one of greater promise than that which this Letter discovers? Can a zealous Clergyman, of intelligence and acquirements, who is not yet surrounded by Christian Attachments at home, hear in vain this pressing call, *Come over, and help us?* Such men, we are authorized to say, the Committee of the Church Missionary Society will gladly receive under their protection, and take measures for their entering into that wide and prolific field of labour.

It will be seen from Mr. Corrie's Letter, how seasonably the establishment of the English Episcopacy in India comes in furtherance of the openings of Divine Providence in one part of the jurisdiction of the Bishop of Calcutta; and we earnestly pray that, in every quarter, his Lordship may be speedily called to exercise that wise and paternal superintendence over the Churches of Native Converts, which, as we are confident, it will be the rejoicing of his heart to render.

The Friends of Christianity in India hail with joy these promising appearances. Mr. Thomason writes from Calcutta, under date of Dec. 7, 1813:—

The work at Agra is progressive. I have been feasting on the thought of the satisfaction which you will all derive from its interesting details. Abdool proves a steady, zealous, humble labourer. We have every encouragement. I know not how things will appear to you in England; but we, in this remote corner, comparing the great efforts now making by the nation for obtaining facilities to Missionary Labours in India, with the work actually begun and in progress—hopeful progress—cannot but acknowledge herein the gracious hand of Providence. You are labouring for us THERE, and it pleases God to afford multiplied evidence that there is really work to be done HERE. While the labourers are

preparing, the fields are becoming white unto the harvest.

This new day rejoices our hearts greatly. A New Day it may be called: for, never before, has the Gospel been attended with such remarkable effects in this quarter. Learned Musselmen have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done.

The tidings respecting Abdool must have arrived amidst all your exertions; and must have enforced the arguments of those who contend for the prudent exercise of Missionary Zeal. Doubtless we must expect difficulties; and, soon perhaps, severe trials will arise. But we may safely commit the event to the Providence of God. Our business is, in faith and with prayer to cast in the seed, and to look to the Great Head of the Church to prosper his own work in our hands.

Very interesting details, respecting the Schools of the late Dr. John, on the Coromandel Coast, now chiefly supported by the Church Missionary Society, have been received, through the Rev. Mar-maduke Thompson, Chaplain of the Company at Madras, from Dr. Cammerer, formerly co-adjutor and now successor of Dr. John in the Danish Mission at Tranquebar. They will be given in a future Number.

INDIA.—CALCUTTA.

Sermon for the Jews' Society.

On Sunday, June 6, 1813, the Rev. T. T. Thomason preached a Sermon, from Rom. ix. 15—17, at the Old Church in Calcutta, in aid of the "London Society for promoting Christianity among the Jews." The collection amounted to two thousand rupees, or about 250*l*. The Calcutta Morning Post of June 11,

speaks in very high terms of the character and effect of this Sermon : and it cannot but afford sincere pleasure to all the friends of Christian Truth, to observe with what increasing zeal the European Residents of India answer to the calls of duty urged on them by their eloquent Ministers.

INDIA.—CALCUTTA.

Lord Minto's Testimony to the Baptist Missionaries.

We record this testimony with unfeigned pleasure. It is extracted from the Address of the Governor-General, delivered on the 20th of September, 1813, at the Public Disputation of the Students of the College of Fort William in Bengal: and is honourable both to the worthy men whose labours it applauds, and to the late Noble Lord who duly appreciated and candidly acknowledged the value of those labours.

The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language; and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Cushmeere, the Pushna, Ballochee, and Orissa Languages. In addition to these various and extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young pupil, now become his associate, do not slacken in the pursuit of Chinese Grammar and Learning; by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of *Clavis Sineca*, or Key of the Chinese Language. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the *Works of Confucius*; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the Chinese Character, the second on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages: and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the characters in the whole of the *Confucius*, which he conceives will render it a complete key to the Language.

The passages in Chinese Characters, contained in these works, are printed from moveable metal types, which Mr. Marshman and his co-adjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.

INDIA.

The Twentieth Report of the (London) Missionary Society contains the following intelligence respecting their Missionary Stations on the continent of

India. For the last year's report concerning them, we refer our readers to our First Volume, pp. 391 to 394.

Vizagapatam.

The Brethren Gordon and Pritchett continue to labour, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they can now declare to the people, in their own tongue, the wonderful works of God. They go frequently into the villages around them, reading and explaining portions of the word of God, to which many pay an attentive regard, pressing close that they may more exactly hear what is said. Sometimes they have visited the idol temples, and have prevailed on some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one of the Gospels, and promised to peruse it diligently; "and thus," say the Missionaries, "will the Gospel, for the first time, be conveyed to what may be called the head-quarters of superstition here."

Anunderayer goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, Narasimooloo, they entertained good hopes, and intended, when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read: "This is the way," say they, "by which the truth must be propagated, and present appearances produce such hopes as repel the force of the insinuations of many, that our views are chimerical."

Their visits to the Native Schools sometimes afford a high degree of pleasure. When they entered one of these, they found a number of children, repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their Palmyra leaves. Copies of the word of God are thus quickly multiplied, and that by the hands of the heathen themselves. This method of diffusing the Scriptures should be diligently observed in all the Indian Schools.

Ganjam.

Mr. Lee, who was at Vizagapatam, has removed, with the consent of his brethren and at the invitation of some friends, to Ganjam, a populous town on the coast. Here

he is surrounded, not only by a vast body of the natives, but by a multitude of Portuguese and country-born people. He was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have an opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship is encouraging. About one hundred persons attend twice on the Lord's-Day and bear the word with seriousness, and he hopes with good effect.

Travancore.

Mr. Ringeltaube continues his labours at several village churches. He visits twice a month his several congregations; and, every evening, addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at others they attend much better. There has been an increase in number: one hundred and forty-six have been baptized since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another Missionary to labour with him (in addition to the Catechists whom he already employs), as they conceive there are many people in that quarter disposed to listen to the truth.

It appears from Mr. Ringeltaube's journal, that many of the Syrian Priests in his neighbourhood are inclined to the Church of Rome, and more than a few congregations have joined it.

Belhary.

Mr. Hands had been alarmingly ill with a liver complaint: he was, however, mercifully recovered; and, after a journey to Vizagapatam and to Madras, resumed his labours, assisted by Mr. Taylor, a native of Madras and one of the fruits of his ministry there; and who, on his recommendation, has been received as a Missionary under the patronage of the Society.

On his long journey from Belhary to Vizagapatam (more than five hundred miles), wherever he halted, he usually endeavoured to publish among those who knew the Canara Language, the truth of the Gospel; which, in general, the people were so ready to hear, that they

crowded the choultry, from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially in the large towns near the Comorandel Coast; and in some of the villages the greater part of the inhabitants were Christians of that communion: but, too generally, scarcely to be distinguished from their heathen neighbours! Many places he passed through seemed to be eligible stations for Missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once-famous deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

His Charity School was in a flourishing state; and he had nearly forty boys in his Native School. He was engaged in correcting his translation of the Gospel of St. Matthew into the Canara Language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

Chinsurah.

Mr. May, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he has a peculiar talent, landed at Calcutta, Nov. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, especially to the rising generation. The Directors have received no letter from him of later date than Feb. 4, 1813, when he had but just entered upon his labours. In that letter he requests an allowance for the purpose of employing native schoolmasters; and with this proposal they have most readily complied.

Mrs. May has been removed by death: her end was peace, but the loss is severely felt by Mr. May.

Madras.

Mr. Loveless informs the Directors that the concerns of the Chapel and of the Free Schools are much as usual. The attendance of the people on his ministry was rather more encouraging. The ministry of Mr. Hands at Madras, while he staid there for three weeks, was remarkably acceptable, and profitable. Mr. Loveless has dispersed a considerable number of religious books.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collections, in *Dorsetshire, Devonshire, and Cornwall*,
by the Rev. Basil Woodd, M. A.

<i>Blandford</i> : (Rev. C. J. Hoare, M.A. Vicar) ..	£.22	1	6
<i>Lyne</i> : (Rev. M. Babbs, M. A. Curate).....	15	17	6
<i>St. Austle</i> : (Rev. Rich. Hennah, M. A. Vicar) ..	21	0	0
Subscriptions	3	3	0
<i>St. Blazey</i> : (Ditto)	4	10	0
<i>Mevagissy</i> : (Rev. Dr. Lyne, Vicar).....	8	10	0
Subscriptions	2	2	0
<i>St. Mary's, Truro</i> : (Rev. J. Caerlyon, M.A. Vicar)	22	2	0
<i>Falmouth</i> : (Rev. R. H. Hittchin, B. D. Curate)	40	12	10
<i>St. Paul's, Penzance</i> : (Rev. W. O. Gurney, M.A. Vicar)	16	10	0
<i>Marazion</i> : (Rev. Melville Horne, Minister)....	13	9	0
<i>Redruth</i> : (Rev. Hugh Rogers, M. A. Rector) ..	9	14	1
Subscription	1	1	0
<i>Padstow</i> : (Rev. W. Rawlings, M. A. Vicar)....	7	1	3
Subscriptions	6	6	0
<i>Stonehouse</i> : (Rev. S. M. Gandy, M. A. Vicar) ..	23	2	10
<i>Plymouth Dock</i> : (Rev. T. M. Hitchin, M. A. Minister)	50	0	0

DOCK AND STONEHOUSE ASSOCIATION.

Contributions.....	32	10	6
Major-Gen. Nepean	5	5	0
Mrs. Adm. Worth	1	1	0
		38	16 6

Tiverton : (Rev. J. Pitmore, Curate)..... 20 0 0

PENTONVILLE ASSOCIATION, to complete 5th

Quarter : (in all, 148*l.* 4*s.* 6*d.*) 4 7 0

KNARESBOROUGH ASSOCIATION: (in all, 109*l.* 18*s.* 4*d.*) 30 0 0

Collection at *Slaithwaite Church* : by Rev. W. Harding 6 0 0

Collection at *St. Peter's Church, Colchester* : by Rev.

W. Marsh, M. A. Vicar 43 0 6

By Mr. Thomas Smith, *Hoston*: one Quarter..... 1 2 2

Mrs. Burgess, sen.: Benefaction 5 5 0

Collection at *Aston Sandford Church*: by Rev. T.

Scott, Rector	£.19	19	2½
DRAYTON BEAUCHAMP ASSOCIATION.....	7	13	0
BENTINCK CHAPEL ASSOCIATION: (in the Year, 366l. 18s. 11d.)	116	18	11
HIGH WYCOMBE ASSOCIATION.....	16	0	0
Collections at <i>Tadcaster Church</i> : by Rev. Thomas			
Norton: (Rev. William Rhodes, Vicar).....	34	13	8
Miss Tasker's Young Ladies, at <i>Tadcaster</i>	4	2	9
By Mrs. Pratt: Fifth Quarter: (in all, 15l. 17s. 6d.) ..	2	9	3
Coventry Penny a Week Society, at Mr. J. Oswin's:			
Mr. John Arnold, Collector.....	2	12	0.
ANONYMOUS, LONDON: by the Treasurer ...	400	9	0

Contributions to the School Fund.

(The Names in *Italic* are those directed by the Contributors to be given to the liberated Slave Children toward whose support and education their benefactions shall be applied.)

FROM THE HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY.

	Irish Currency.	British Currency.
A Friend, per Rt. Hon. David		
Latouche and Co.....	25 0 0	
Mrs. Peter Latouche, BelleVue	10 0 0	
	£. 35 0 0	at 6½ perCent } 32 17 2
Mrs. Dodgson, Madden: for <i>Frances Dodgson</i>	5 0 0	
Mrs. Synge, Glanmoor Castle: for <i>Walter Taylor</i> ..	5 0 0	
Alexander Hamilton, Esq.: for <i>Hugh Milton</i>	5 0 0	
Right Hon. Lady Judith Maxwell: for <i>Judith Hope</i> ..	5 0 0	
Miss Hawkshaw: for <i>Jonathan Lovett Darby</i>	5 0 0	
Mrs. Shaw's School Children: for <i>Julia Bushy Park</i>	5 0 0	
Mrs. George Hamilton: for <i>Hugh Hamilton</i>	5 0 0	
Miss M'Kay: for <i>Hannah Williams</i>	5 0 0	

Missionary Register.

No. 21.

SEPTEMBER, 1814.

No. 9.
Vol. II.

Biography.

LIFE OF THE REV. JOHN ELIOT,
THE APOSTLE OF THE NORTH AMERICAN INDIANS.

(Continued from p. 314.)

WE have considered this eminent man as a Christian; and shall now proceed to view

His Character as a Minister.

The grace of God, which we have seen so illustriously endowing our Eliot, disposed him to the sacred employment wherein he spent about sixty of his years. To this work he applied himself wholly; and undertook it, I believe (says Dr. Mather), with as right thoughts concerning it, and as good ends in it, as ever actuated the mind of man.

He had that good measure of **LEARNING**, which was needful to his *rightly dividing the word of truth*. He was a very acute grammarian; and understood well the languages in which God first wrote his Holy Bible. He had a sharp insight into the liberal arts; and made little systems of them for the use of certain Indians, of whose exacter education he was desirous. Above all, he had a most eminent skill in Theology: *mighty in the word*, he was able to convince gainsayers; and, on all occasions, to shew himself a *workman that needed not to be ashamed*.

His way of **PREACHING** was very plain, and withal very powerful. His delivery was graceful: but, when he was to use reproofs and warnings against any sin, his voice would rise into great warmth and energy: he would brandish the sword and sound the trumpet of God against all vice with a most penetrating liveliness; and I ob-

served that there was remarkable fervour in the rebukes which he bestowed upon a carnal spirit and life in professors of religion. There was evermore much of Christ in his preaching; and, with St. Paul he could say, *I determined not to know any thing among you, save Jesus Christ, and him crucified;* from this inclination it was, that, though he printed several books, yet his heart seemed not so much in any of them, as in that serious and savoury book of his, entitled "The Harmony of the Gospels, in the Holy History of Jesus Christ;" and hence it was that he would give that advice to young preachers, "Pray let there be much of Christ in your ministry!" Moreover, he liked no preaching, but that which had been well studied for; and he would very much commend a Sermon, which he could perceive required some good thinking and reading in the preacher. And yet he looked for something in a Sermon beyond the mere study of man: he was for preaching from those impressions and with those affections, which might compel the hearers to acknowledge therein the gracious influence of the Holy Spirit.

He was very laborious in the catechizing of children: he kept up that great ordinance, both publicly and privately; and spent therein a world of time. It would hardly be credited, if I should relate what pains he took to keep up the blessed echoes of Truth between himself and the young people of his congregation; and what prudence he used in suiting his Catechisms to the age and strength of his little charge. He composed various Catechisms, which were more particularly designed to guard his own people against such errors as might threaten any peculiar danger. And the success of this labour was in proportion to the indefatigable industry with which he prosecuted it: for it is a well-principled people whom he has left behind him. As when certain Jesuits were sent among the Waldenses to corrupt their children, they returned with disappointment and confusion, because the children of seven years old were well instructed enough to encounter the most learned of them all; so, if any seducers were let loose as wolves among the good people of Roxbury, they would find, I am confident, as little prey in that well-instructed place as in any part of all the country.

His regard to the welfare of the children under his charge was further manifested, in his perpetual resolu-

tion and activity to support a good School in the town. A Grammar School he would always have upon the place, whatever it cost him; and he importuned all other places to have the like. God so blessed his endeavours, that Roxbury could not live quietly without a Free-School in the town; and the issue of it has been, that Roxbury has afforded more scholars, first for the College, and then for the Public Service, than any town of its size, or, if I mistake not, of twice its size, in all New England. From this fountain have run many of those streams, which *have made glad this city of God*. I persuade myself that the good people of Roxbury will for ever scorn to begrudge the cost, or to permit the death, of a School, which God has made such an honour to them; and this the rather, because their deceased Eliot has left them a fair part of his own estate for the maintaining of that School: and I wish that the Ministers of New England may be as ungainsayably importunate with their congregations as Mr. Eliot was with his, for the establishment of Schools which may seasonably tinge the young souls of the rising generation.

Such was the man, whom it pleased God to raise up as a blessing to the benighted American Tribes. We shall now follow him to this labour, and consider

His Character, as an Evangelist to the American Indians.

The titles of a Christian and of a Minister (says Dr. Mather) have rendered our Eliot considerable; but there is one memorable title more, by which he has been signalized. An honourable person did once in print put the name of an EVANGELIST upon him; whereupon, in a letter of his to that person, afterward printed, his expressions were, "There is a redundancy when you put the title of Evangelist upon me. I do beseech you to suppress all such things. Let us speak, and do, and carry all things with all humility. It is the Lord who hath done what is done; and it is most becoming the Spirit of Jesus Christ to lift up Christ, and ourselves lie low. I wish that word could be obliterated." My reader sees what a caution Mr. Eliot long since entered against our giving him the title of an Evangelist; but his death

speaks in very high terms of the character and effect of this Sermon : and it cannot but afford sincere pleasure to all the friends of Christian Truth, to observe with what increasing zeal the European Residents of India answer to the calls of duty urged on them by their eloquent Ministers.

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INDIA.

The Twentieth Report of the (London) Missionary Society contains the following intelligence respecting their Missionary Stations on the continent of

ed, at which, beside our usual communicants, attended Abdool Messee, Talib Messee Khan, Inaeut Messee, and Nicholao, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body.

Aug. 13, 1813.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterward shewn about. The copies of St. Matthew, which Abdool's father took away from Cawnpore, have been all sought after, and read even by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them, on their return from visiting us at Cawnpore; but now no one molests them: on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things.

Aug. 15.—This morning the attendance on Divine Worship was so great, that our place of assembly was inconveniently small. In the afternoon, in the city, the number was also large, and the people heard with much attention.

Aug. 19.—A Sheykh from the city came to declare his intention of embracing Christianity. Some others, who are learned men, have declared the same; and wish to come daily to read the Scriptures, and hear them explained.

Aug. 22.—This morning the attendance at home was too large for our place to contain. This calls upon us to *lengthen our cords, and strengthen our stakes*. In the city, too, the attendance was full. To-day, Abdool being unwell, the Huguem Talib Messee Khan read the translated sermon, entitled, "Universal Good News." The readiness with which he engaged in the Service was cause of much consolation to us.

Aug. 29.—This morning about forty adults, beside all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the

Hindoo Jogi Faqueer, referred to in Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized; together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy; for which he expresses much thankfulness. He is a very zealous Christian. The other Hindoos are Rajepoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour.

There are now fifteen Catechumens; among them a Hindoo Byragee, who has been lying twelve years in a jungle at Joypoor, waiting for his God to appear to him: at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity.

The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us, are set to one kind of labour or another.

The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kazee had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel.

From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us.

The Hugeem improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity: and now he is, in the sight of all, devoted to the Gospel. They begin to revile him, and also all the Molwees who come to read the Scriptures. The Hugeem has begun to learn Hebrew; and, from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hindoostanee Translation of the Old Testament, left by Mr. Martyn unfinished.

The nephew of Abdool, baptized July 25, is employed as a Reader, and has greatly improved since his baptism. In consequence of the scarcity in the Mahratta States, and the increased number of poor who flock to this place,

a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

In our Number for April, we gave the first part of the Journal of Abdool's Voyage up the Ganges, from Calcutta to Agra: and, in the subsequent Numbers, have printed the Journal of Proceedings in and near Agra; the latter part of the Journal of the Voyage not having arrived. It has been lately received by the Committee of the Church Missionary Society, and will be given in our next Number. It is full of interesting matter, clearly indicative of the suitableness of the instrument for that great work in which it has pleased God to render him so successful.

Mr. Corrie's Journal of the Proceedings of Abdool Messee and others in and near Agra, as far as the close of last year, is just arrived. It will be printed in our pages with all convenient dispatch. The Members of the Society, and all others who pray for the prosperity of Zion, will read, with devout gratitude to Almighty God, the report which Mr. Corrie makes in the subjoined letter, from Agra: —“ *Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth.*” And this great work has been effected, various persons of consideration and intelligence have been baptized, the foundations of a native Christian Church in strict union with our own have been thus firmly laid in that populous city, by the blessing of God on the reading and exposition of his Word, — in less than a single year! *Say not ye, There are yet four months, and then*

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The want of useful Books in their own language will, however, render the Native Converts for a long time in need of European Intelligence and Firmness.—Though the Grace of the Gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the History of Mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg that, if practicable, a Missionary may be sent over to take charge of this Infant Church. The

place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and, The protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other Heathen Country.

The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the Ancient Reigning Families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the Gospel in India.

Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon Images, Processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, his *Word shall not return void.*

Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture Doctrines of man's Fall through the transgression of Adam, and his Recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

Permit me also respectfully to solicit the attention of your Society to the subject of providing Ministers from among the Native Converts: for it seems out of the question ever to expect a sufficient number of regularly ordained Ministers from England. The Liturgy of our Church, translated, has been of singular benefit in this place; and every circumstance in the case of a Church newly gathered from among the Heathen, demonstrates that the order of our Church is that of the Primitive Christian Churches. Whatever may be said in favour of the liberty of people to choose their own Ministers; or in favour of Extempore Prayer, in a more advanced state of Christian Education and Experience; does not apply in our circumstances; and, it follows, of course, that a person who should be the means of planting the Gospel in any city or place, remains the Superintendent and Umpire, in all cases requiring arrangement. Under this persuasion, it would be painful, either, to leave a Native Congregation without a Pastor, or to usurp authority. I would humbly, therefore, request advice and help on this head.—Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the Ministry: and we are endeavouring to qualify some promising young Christians in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek: and thus we hope they may one day be found worthy of Episcopal Ordination.

The Rev. Mr. Thomason will forward this: and I trust no apology is necessary for endeavouring to draw the attention of the Society of which you are Secretary to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments, and interests are much more involved in the subject than those of any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be.—I may be also allowed to express anxiety, that the Church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country, since she possesses facilities above all other societies, and her ordinances are best calculated, in my opinion, to ensure edification, and that the work should not fail in after generations.

I remain, &c.

DAN. CORRIE.

people, of both sexes, in Sheffield and its vicinity, had contributed in the course of nine months more than one hundred pounds, out of their precarious pocket-money, toward the promulgation of the Gospel among the Heathen. The collections after the services and meeting amounted to three hundred pounds.

Foreign Intelligence.

INDIA.—AGRA.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society: written by one of the Chaplains of the Honourable East-India Company.

(Continued from p. 296.)

Sunday, July 25, 1813.—This morning, after Divine Service in the Garrison, the Hugeem was baptized by the name of Talib Messee Khan, “the Gift of Christ.” They had been previously made well acquainted with the Baptismal Service, and Abdool addressed the exhortations and put the questions to them in Hindoostanee. May these prove the fruits of a rich harvest.

July 27.—To-day Abdool heard of and visited two persons, who have fallen under the displeasure of their friends from their attachment to the Gospel: one, the servant of a Hindoo Doctor, whom he has served for sixteen years, and who speaks very highly of his fidelity: the other, a money-changer, who tells his mother plainly this world is only for a short time, and he is determined at all risks to secure a happy eternity.

July 30.—To-day Abdool’s house in the city was a constant scene of comers and goers. The disciples of the various Durgahs (tombs of saints) came in different bodies, at one time upward of forty together, to inquire about the Hugeem Talib Messee, and to know the mode

of initiation into Christianity. As might be expected, some went away pleased, and some displeased. Three translations were accepted by some individuals of them.

August 1.—To-day the usual services, &c. The Hindoo Doctor's servant came: he said he had endured much trouble, but at present is treated kindly. He was ready to fall down on the mention of the name of Jesus. His master afterward came, and said he was gone beside himself. Abdool only observed, it seemed strange that a deranged person should serve him so well, and that he should still wish to retain him.

Aug. 3.—Yesterday afternoon, and till late in the evening, Abdool's house in the city was full of visitors.

Four men from Jelapore, two days' journey, having heard of the good doctrine which he taught, and of his attention to the poor, came to see whether the report was true.

At one time, a great company of the learned men of the city, many of whom Abdool had not seen before, came, and asked about many curious points in their own observances. After two or three of these questions, Abdool said, he could not see their drift in making such inquiries: they knew he was become a Christian; and though, from having learned these things in his youth, he still remembered them, yet he now had nothing to do with them. It then appeared that there had been a dispute among themselves respecting him, and that they had taken this method to decide it. One party said he had been a Jew, and so turned Christian: another said no, for they knew his relatives and connections. It was then objected, that, though he might have been a Musselman, yet he must have been unlearned in their religion. On knowing this, Abdool gave them proof of his knowledge in their customs, and they went away satisfied that he had not without understanding become a Christian. Three of them asked for and received translations.

The supply of the Epistle to the Romans is arrived very opportunely, as the doctrine of Justification is now very much discussed. From reading St. Matthew, many are persuaded of the excellency of the Gospel, and now the question among them is, *How shall man be just with God?*

August 8.—To-day the Lord's Supper was administer-

ed, at which, beside our usual communicants, attended Abdool Messee, Talib Messee Khan, Inaeut Messee, and Nicholao, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body.

Aug. 13, 1813.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterward shewn about. The copies of St. Matthew, which Abdool's father took away from Cawnpore, have been all sought after, and read even by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them, on their return from visiting us at Cawnpore; but now no one molests them: on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things.

Aug. 15.—This morning the attendance on Divine Worship was so great, that our place of assembly was inconveniently small. In the afternoon, in the city, the number was also large, and the people heard with much attention.

Aug. 19.—A Sheykh from the city came to declare his intention of embracing Christianity. Some others, who are learned men, have declared the same; and wish to come daily to read the Scriptures, and hear them explained.

Aug. 22.—This morning the attendance at home was too large for our place to contain. This calls upon us to *lengthen our cords, and strengthen our stakes*. In the city, too, the attendance was full. To-day, Abdool being unwell, the Hageem Talib Messee Khan read the translated sermon, entitled, "Universal Good News." The readiness with which he engaged in the Service was cause of much consolation to us.

Aug. 29.—This morning about forty adults, beside all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the

Hindoo Jogi Faqueer, referred to in Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized; together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy; for which he expresses much thankfulness. He is a very zealous Christian. The other Hindoos are Rajepoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour.

There are now fifteen Catechumens; among them a Hindoo Byragee, who has been lying twelve years in a jungle at Joypoor, waiting for his God to appear to him: at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity.

The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us, are set to one kind of labour or another.

The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kazee had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel.

From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us.

The Hügeem improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity: and now he is, in the sight of all, devoted to the Gospel. They begin to revile him, and also all the Molwees who come to read the Scriptures. The Hügeem has begun to learn Hebrew; and, from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hindoostanee Translation of the Old Testament, left by Mr. Martyn unfinished.

The nephew of Abdool, baptized July 25, is employed as a Reader, and has greatly improved since his baptism. In consequence of the scarcity in the Mahratta States, and the increased number of poor who flock to this place,

a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

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I remain, &c.

DAN. CORRIE.

In the whole range of opportunities of fulfilling their Ministry, which may be opening before the younger Clergy, is there one of greater promise than that which this Letter discovers? Can a zealous Clergyman, of intelligence and acquirements, who is not yet surrounded by Christian Attachments at home, hear in vain this pressing call, *Come over, and help us?* Such men, we are authorized to say, the Committee of the Church Missionary Society will gladly receive under their protection, and take measures for their entering into that wide and prolific field of labour.

It will be seen from Mr. Corrie's Letter, how seasonably the establishment of the English Episcopacy in India comes in furtherance of the openings of Divine Providence in one part of the jurisdiction of the Bishop of Calcutta; and we earnestly pray that, in every quarter, his Lordship may be speedily called to exercise that wise and paternal superintendence over the Churches of Native Converts, which, as we are confident, it will be the rejoicing of his heart to render.

The Friends of Christianity in India hail with joy these promising appearances. Mr. Thomason writes from Calcutta, under date of Dec. 7, 1813:—

The work at Agra is progressive. I have been feasting on the thought of the satisfaction which you will all derive from its interesting details. Abdool proves a steady, zealous, humble labourer. We have every encouragement. I know not how things will appear to you in England; but we, in this remote corner, comparing the great efforts now making by the nation for obtaining facilities to Missionary Labours in India, with the work actually begun and in progress—hopeful progress—cannot but acknowledge herein the gracious hand of Providence. You are labouring for us THERE, and it pleases God to afford multiplied evidence that there is really work to be done HERE. While the labourers are

preparing, the fields are becoming white unto the harvest.

This new day rejoices our hearts greatly. A New Day it may be called: for, never before, has the Gospel been attended with such remarkable effects in this quarter. Learned Musselmen have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done.

The tidings respecting Abdool must have arrived amidst all your exertions; and must have enforced the arguments of those who contend for the prudent exercise of Missionary Zeal. Doubtless we must expect difficulties; and, soon perhaps, severe trials will arise. But we may safely commit the event to the Providence of God. Our business is, in faith and with prayer to cast in the seed, and to look to the Great Head of the Church to prosper his own work in our hands.

Very interesting details, respecting the Schools of the late Dr. John, on the Coromandel Coast, now chiefly supported by the Church Missionary Society, have been received, through the Rev. Marmaduke Thompson, Chaplain of the Company at Madras, from Dr. Cammerer, formerly co-adjutor and now successor of Dr. John in the Danish Mission at Tranquebar. They will be given in a future Number.

INDIA.—CALCUTTA.

Sermon for the Jews' Society.

On Sunday, June 6, 1813, the Rev. T. T. Thomason preached a Sermon, from Rom. ix. 15—17, at the Old Church in Calcutta, in aid of the "London Society for promoting Christianity among the Jews." The collection amounted to two thousand rupees, or about 250*l*. The Calcutta Morning Post of June 11,

speaks in very high terms of the character and effect of this Sermon : and it cannot but afford sincere pleasure to all the friends of Christian Truth, to observe with what increasing zeal the European Residents of India answer to the calls of duty urged on them by their eloquent Ministers.

INDIA.—CALCUTTA.

Lord Minto's Testimony to the Baptist Missionaries.

We record this testimony with unfeigned pleasure. It is extracted from the Address of the Governor-General, delivered on the 20th of September, 1813, at the Public Disputation of the Students of the College of Fort William in Bengal : and is honourable both to the worthy men whose labours it applauds, and to the late Noble Lord who duly appreciated and candidly acknowledged the value of those labours.

The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language; and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Cushmanere, the Pushna, Ballochee, and Orissa Languages. In addition to these various and extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young pupil, now become his associate, do not slacken in the pursuit of Chinese Grammar and Learning; by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of *Clavis Sineca*, or *Key of the Chinese Language*. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the *Works of Confucius*; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the *Chinese Character*, the second on the *Colloquial Medium of the Chinese*. The second part of the *Clavis* will be a *Grammar of the Chinese Language*. These two parts of the work will contain from four to five hundred quarto pages: and Mr. Marshman has it in contemplation to add, as an *Appendix*, a *Vocabulary*, containing the characters in the whole of the *Confucius*, which he conceives will render it a complete key to the *Language*.

The passages in *Chinese Characters*, contained in these works, are printed from moveable metal types, which Mr. Marshman and his co-adjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the *Serampore Mission*, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves.

INDIA.

The *Twentieth Report of the (London) Missionary Society* contains the following intelligence respecting their *Missionary Stations on the continent of*

India. For the last year's report concerning them, we refer our readers to our First Volume, pp. 391 to 394.

Vizagapatam.

The Brethren Gordon and Pritchett continue to labour, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they can now declare to the people, in their own tongue, the wonderful works of God. They go frequently into the villages around them, reading and explaining portions of the word of God, to which many pay an attentive regard, pressing close that they may more exactly hear what is said. Sometimes they have visited the idol temples, and have prevailed on some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one of the Gospels, and promised to peruse it diligently; "and thus," say the Missionaries, "will the Gospel, for the first time, be conveyed to what may be called the head-quarters of superstition here."

Anunderayer goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, Narasimooloo, they entertained good hopes, and intended, when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read: "This is the way," say they, "by which the truth must be propagated, and present appearances produce such hopes as repel the force of the insinuations of many, that our views are chimerical."

Their visits to the Native Schools sometimes afford a high degree of pleasure. When they entered one of these, they found a number of children, repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their Palmyra leaves. Copies of the word of God are thus quickly multiplied, and that by the hands of the heathen themselves. This method of diffusing the Scriptures should be diligently observed in all the Indian Schools.

Ganjam.

Mr. Lee, who was at Vizagapatam, has removed, with the consent of his brethren and at the invitation of some friends, to Ganjam, a populous town on the coast. Here

he is surrounded, not only by a vast body of the natives, but by a multitude of Portuguese and country-born people. He was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have an opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship is encouraging. About one hundred persons attend twice on the Lord's-Day and bear the word with seriousness, and he hopes with good effect.

Travancore.

Mr. Ringeltaube continues his labours at several village churches. He visits twice a month his several congregations; and, every evening, addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at others they attend much better. There has been an increase in number: one hundred and forty-six have been baptized since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another Missionary to labour with him (in addition to the Catechists whom he already employs), as they conceive there are many people in that quarter disposed to listen to the truth.

It appears from Mr. Ringeltaube's journal, that many of the Syrian Priests in his neighbourhood are inclined to the Church of Rome, and more than a few congregations have joined it.

Belhary.

Mr. Hands had been alarmingly ill with a liver complaint: he was, however, mercifully recovered; and, after a journey to Vizagapatam and to Madras, resumed his labours, assisted by Mr. Taylor, a native of Madras and one of the fruits of his ministry there; and who, on his recommendation, has been received as a Missionary under the patronage of the Society.

On his long journey from Belhary to Vizagapatam (more than five hundred miles), wherever he halted, he usually endeavoured to publish among those who knew the Canara Language, the truth of the Gospel; which, in general, the people were so ready to hear, that they

in at the outer gate of the premises, one who was going in said, "Come on, and pay your devotions."—*Abd.* "What place is this?"—"It is a holy place: come in."—*Abd.* "What advantage will arise from my going in?"—*Stranger*: "Why every body goes."—*Abd.* "Though every body should act senselessly, why should I?"—On this the Old Man came, and asked Abdool who he was?—*Abd.* "I am one of Mankind, a Servant of God." The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian Lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* "Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost Caste."—"You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides Histories and Books of Amusement?"—*Abd.* "Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession,"—"Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are Four Divine Books."—*Abd.* "Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;" mentioning, Isaiah and Daniel, and saying that David was the author of the Psalms."—"Well," said the Old Man, "I never knew that before; and have the English any kind of Worship among them?"—*Abd.* "Certainly they have: but they are taught to shut their door, and to *pray to their Father who seeth in secret*. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed; but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?"—The Old Man said, "Oh no!"—*Abd.* "Then are you not an offender?"—"Alas! yes."—*Abd.* "Now the Christians are taught to believe in Jesus as enduring the shame and pain and death on the Cross which they deserve; and that, through faith

in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace; and their obedience attends their salvation, though not as the price of it." The Old Man expressed great thankfulness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dahamow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

Feb. 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cufwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most ad-

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool: "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British Territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

ceive there is no one that can be compared with the Lord Jesus Christ."—*Q.* "But do you see any necessity for such a Mediator?" *Ans.* "Yes: he gave his own life a ransom for our sins, and what he did and suffered was on our account."—*Q.* "But do you see in yourself that sin is such an evil as to require such sufferings?" *Ans.* "Yes: and I desire to have my sins forgiven, and to be made holy."

Sept. 23.—Yesterday and to-day a person from Delhi, an Armenian by nation, and a Christian by profession, attended to read the Scriptures. He had visited Abdool in the forenoon; and, on seeing the care which he took to instruct the Catechumens, with the general regard paid to religion by those who attend, he lamented, with tears, the hitherto careless life which he had led, and begged for copies of the translations and prayers; and has taken a few copies with him to Delhi. Four of the women of the Roman Catholic Church have been engaged with the new converts, reading the Ten Commandments, with seeming concern for their salvation. One, in particular, who separated herself from her husband that she might be entirely devoted to the service of the Virgin Mary, laments that she has been so long deceived, and vainly striving to work out a salvation of her own.

Sept. 26.—This morning, after Divine Service in the Fort, Molwee Mahomed Fazil was baptized by the name of Fazil Messee, "Learned of Christ." Yesterday a friend of his, having heard of his intention, came from Muttra to know the truth of the report. Before several, Fazil declared, "I have no doubt remaining of the authenticity of the Gospel. I am sure there is no salvation but in Christ, and that without faith in him no one can be saved. I am persuaded, also, there ought to be no more hesitation or delay, and am therefore to receive baptism to-morrow." The Hujee Talib Messee Khan's son, was also baptized, by the name of Mokurrisa Messee, "Favoured of Christ."

Sept. 30.—State of the Native Church at the end of the month:—eleven baptized adults and two children; twenty-six catechumens. Boys at school in the city, forty-seven; of whom eight are reading St. Matthew's Gospel; the others learning to read and repeat a catechism. In the school at Taje Gunge, two miles east of the city, are 14

boys, and at Lokarkee Mundee, in the Western Suburbs, are 27 boys learning to read, and to repeat the Catechism. For the instruction of all these, five Schoolmasters are retained, and one English Writer to instruct in reading and writing English at home. A place of worship is erecting in the city 46 feet long, and 20 wide. It is expected to be completed in October. The Hageem Talib Messee Khan administers medicine daily gratis to many afflicted poor.

In these schools at Meerat, many native children are reading the Scriptures, and Mr. Bowley has, for these two months past, read the Scriptures every Sabbath-day to many assembled Natives at that place, and is otherwise very actively engaged in disseminating the knowledge of Divine Truth.

(To be continued.)

INDIA.—BAPTIST MISSION.

In our First Volume, pp. 354 to 359, we gave the General Statement of these Missions nearly to the end of 1812; and, in this Volume, pp. 371 to 374, a Summary Account of them. From the 26th Number of the "Periodical Accounts," just published, we are now enabled to carry on the general view to July 1813.

In the review of the Mission in general at the close of 1812, the Brethren take particular notice of their *afflictions*, and of the *mercies* which had been mixed with them. They add, "The number of persons added by Baptism this year, is, on the whole, rather less than the last; yet it will notwithstanding appear that there has been a wider extension of the Gospel this year than in any one preceding."

In reviewing the *schools*, they describe the advantages resulting from the Lancasterian Plan, in disseminating the knowledge of the Holy Scriptures. "Among the chief of these (they say) is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably sug-

gest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children, as well as single words. Thus a whole Gospel, either in English or Bengalee, by appropriating a certain part of the day to this exercise, (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind, in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which, by the Divine Blessing, may result from the full application of this among heathens, are almost incalculable. Not only may the doctrines and the precepts of the Sacred Word be selected in the words which the Spirit of God himself hath dictated, and thus conveyed to the tender minds of heathen youth, without the least outrage to their feelings; but, by a judicious selection of the history given in the Old Testament and continued in the New, a heathen youth might in the space of four or five years have the whole of the dealings of God with man since the creation—the fall—the plan of redemption—the call of the Jews—their sufferings through idolatry—the promises respecting a Saviour—and their full accomplishment, almost engraved on his memory without the least difficulty or alarm. About an hour each day for four years would suffice for the whole of this. Nor does it require the teacher to be a Christian; a Heathen could as well dictate a few verses or a chapter as a Christian; nay, two or three intelligent boys, selected from the children themselves, could do it quite as well, while the idolatrous teacher sat quietly by, and merely preserved order. The ease with which it could be ascertained whether he had directed the requisite passages to be written or not, would secure its being done; and if one such teacher failed, others would readily take his place for the sake of the salary. Any Brother or Christian Friend who took the trouble to superintend such a school once a week, or even once a month, would only have to direct, that certain chapters of the Gospels, for instance, should be written from dictation in his absence, by writing two, four, or six verses daily, as circumstances might render prudent; and

on his return, at the end of the period mentioned, a few questions to the boys on the subject of that portion of Scripture would enable him to discover whether it had been written by them or not, with nearly as great certainty as though he had witnessed its being done. If in addition to this, he were to reward the boys who gave the best account of what they had thus written, with a trifle each, and distribute a few pice among the most steady and regular of the other boys, this would spread through the village or town, fill the school with children, and quicken their attention to what they thus constantly wrote. The effects of this system wisely and steadily carried forward for a few years, can scarcely be calculated. The general diffusion of pure scriptural knowledge would be among the most certain of these. No attempt need be made to compel these children to love caste, or to leave their idols. It would be impossible for youths thus gradually yet diligently and affectionately instructed in the Sacred Scriptures, to *unknow* what they had once learned. The Sacred Book which had been made thus familiar, and even endeared to them by the encouragement and rewards which had accompanied it, might be their companion through life; and it could scarcely avoid approving itself to their understandings; if it did no more. Were it further accompanied at school with a concise but perspicuous compendium of Geography, and another of General History and Chronology, the minds of the children would be enlightened almost beyond conception; and if they did not become sincere and zealous Christians, they could scarcely remain blind and bigotted idolaters. With what advantage could the seed of the Word be afterwards sown in a village or town, when the ground had been thus prepared! Where the names of the persons occurring in the Scriptures, the story itself, the language, and the incidents, are already known and recollected, as being connected with youthful ideas of pleasure, and a number of youths, thus acquainted with Scripture Facts, have made them the subject of conversation with their neighbours, surely such places may be said to be prepared of God to receive the Gospel. Nor can the effects be easily limited; the plan of itself provides means for carrying this state of things to any extent. The elder and most intelligent youths, employed and rewarded as monitors in these schools, when grown up would have

WESTERN AFRICA.—SIERRA LEONE.

Rev. L. Butcher appointed Chaplain.—State of the Colony.

COMMUNICATIONS have been very recently received by the Church Missionary Society from its Settlements on this Coast. The following Extracts from Mr. Butcher's Letters will much interest our readers.

Sierra Leone, Feb. 1, 1814.

Having perused your letter to me, dated August 16, 1813, respecting the Chaplaincy of this Colony, and a proper Schoolmaster, and the liberty granted me by the Society of taking on me the spiritual charge of this Colony, should I see it to be my duty to do so, I was certainly at first very much at a loss how to act in this important affair.

On the one hand, I considered that my engagement with my Society was to be their immediate Missionary; that God, by their means, had led me to become a Missionary among the Fossoes, who, in general, testified much regard and esteem toward me: add to this, the charge which I received last year from the Society, to erect a Settlement on the river Dembia, which I could not possibly shake off with any easiness of mind.

On the other hand, the great number of inhabitants in this Peninsula—the utter want of a respectable and respectable Ministry—the despair in which the Society is of supplying this want from home—the many heathen in the colony—the multitudes of children—the great importance to the Society and their Missionaries of having a confidential medium of communication with their present and future Settlements—the great aid which might be rendered, through the blessing of God, by such means, to the spiritual interest of this colony, and perhaps of the whole coast—the condescension of his Excellency in accepting my feeble services:—these various considerations presented themselves to my mind as of vast importance; and much I wished for Brother Renner, with whom I might advise.

It occurred to me, however, that his Excellency being a well-wisher to the cause of our Society, I would go with your letter to him, and read him that paragraph in which you speak of the Chaplaincy. Accordingly I went, and he seemed to be highly pleased to hear that our Society bear it much on their heart to supply this colony with useful men. He promised me permission to erect the Gambier Settlement, and to act for the Society as their Missionary, till other Missionaries should come out to fill my station, if I would take the Chaplaincy upon me from this first of January, and he would give me the salary, provided I would sometimes come to the colony to solemnize Baptism and Matrimony, till I could entirely devote myself to the charge; upon which I accepted the Chaplaincy.

His Excellency would likewise be very glad if the Society would send out a proper Schoolmaster; with a wife, who could superintend the Female School: they would be of little, if any, expense to the Society.

His Excellency has likewise promised, that, if the Society would send out more Missionaries, with some useful mechanics to erect a school near Breetown, he would give them the loan of one of his country-seats, a large house, with 15 or 20 acres of land; and it would give him the utmost pleasure to see the New Plan fully established and acted upon. Should the Society be able to supply this place with such man, I have no doubt but much good might be effected, through the blessing of God: but I beg you to be aware whom you engage. Discern the spirits, whether they be HUMBLE, DISINTERESTED, ACTIVE, strict adherers to the Lutheran or Established Church of England; and, above all, ENTIRELY DEVOTED TO CHRIST AND HIS SERVICE. Tell them, again and again, that a Missionary must do every thing when called upon, except sin. I am now styled Chaplain here, which is a greater name among the generality of men, than that of a Missionary, but I rather think it is less, before God.

I have in this colony a large field to work upon: may the Lord enable me to become faithful in this station!

Since my being here, I have baptized upward of 200 persons, most of these captured Negroes. I am now baptizing every Sunday some of the captured Negro children, after I have given them instruction: these are, in general, given to the colonists as apprentices.

Some of the grown captured Negroes whom I baptized, gave me a most pleasing account of the work of God wrought in their souls. I baptized, lately, a native of the Temance Country, by the name of Charles, whom I knew four years ago in the Susoo Country. Many years ago he was a workman to a Slave Trader. On one of the Trader's frolics he was ordered to fire some large guns, which he did, but, unluckily, shot away one of his legs : by this accident he was rendered unfit for a servant of a Slave Trader, as he could no longer run to kidnap people ; but he turned to, and learned to sew, by which he has since got his living. I asked him why he wished to be baptized. He replied, in his broken and affecting dialect, "Daddy, me be bad man. God shewed me same thing a long time ago, but me no minded. That time me lose my leg, I got very sick : me think I must die. One time when I was so sick, me lay down ; me be all the same me sleep ; but me no sleep : me see big, big very dark hole ; me die, and people begin to carry me to that big dark hole : me cry too much (very much) to go there, and some good people come and took me up again before I got quite down. That time me come to myself again. Oh ! me think God has shewn me some thing that I should take care and look for God, that I must not go into that big black hole when I die. But me soon forgot all when I got well again, and did not mind God, but minded my country fashion. One time me see you, Mr. Butscher, in Bashia, me wanted to work with you ; but you told me, you and your boys make the trowsers, but you give me that time four bars of tobacco as present. From time me go from one place to another to sew, me found oft trouble in my heart about God : me wear plenty Greegrees (preservatives, or nearly what the relics are among the Roman Catholics), but they no could make my heart sit down (make it easy). At last God brought me to this place : one time me pass chapel ; me want to go in, but me think my cloth be bad too much, then people no like me : me go back, and some do two time : me get trouble in my heart ; me go again, that time me go in, sleep come to me ; me do not know what is the matter me must sleep. Oh ! that trouble my heart too much : me begin to pray : me go again ; me hear talk of Jesus Christ ; oh ! my heart begin to sit down : me cast away all my Greegrees, they no do me good ; but now I know God do

me good; I feel it in my heart; Oh! blessed be his name!"

When I came lately from Bramia, several of the captured Negroes of the Congo Nation were anxiously waiting for me, to be instructed previous to baptism. I had several very pleasing conversations with them.

Soon after I had baptized these Congo People, about 50 men and women, I married them according to the Laws of the Church of England, agreeably to their desire.

I am exceedingly glad to hear that the Lord has been pleased to open a way for his kingdom to be largely set up in the East, and I am well satisfied that the Brethren Schnarre and Rhanus have been sent thither, as I believe it was the leading hand of Providence that directed the Society to send them; otherwise I should not be satisfied, for they were appointed as Missionaries among the Sussos, and I expected them here very soon. But I would beg the Society not to forget the poor, injured Africans, for they have been bought with the same Price as the Indians, and have been injured by our different nations even much more than the Indians. They are, indeed, worthy to be remembered.

SOUTH AFRICA.

Journeys of the Rev. John Campbell.

WE have mentioned the return of Mr. Campbell from his visit to the Missionary Stations, belonging to the (London) Missionary Society, in South Africa.

The following brief Narrative of his Journeys is extracted from the Twentieth Report of the Society, just published.

Mr. Campbell, agreeably to the proposed object of his Mission, has visited the various Missionary Stations in distant parts of South Africa; has suggested many regulations for their improvement; and has fixed upon several new places, in which Missionary Settlements may probably be established.

He reached Bethelsdorp on the 20th of March, 1818, and witnessed there a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival, in South Africa. He found natives exercising various trades; and cultivated fields extending two miles in length, on both sides of a river. The cattle had increased from 212 to 2206: from 300 to 400 calves were produced in a year, not more than 50 of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among the settlers: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty six dollars; and proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the Settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy six dollars in aid of the Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion—a Christian Church, cultivated fields and gardens, useful manufactories, a hospital, and an Auxiliary Missionary Society, among Hottentots!

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for Missionary Settlements, in ZUREVELD, near the Great Fish River; the Government having promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed on; where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a Settlement.

He next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and witnessed the happy effects of his labours. Here he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803. Mr. C. continued at Graaf Reinet about a week, and had an interview with Mr. Burchel, a botanical traveller in South Africa, who was

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Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

idolatrous impieties, have been known and used for ages."

SOUTH SEA ISLANDS.

New South Wales Society for affording Protection to the Natives of the South Sea Islands, and promoting their Civilization.

At a meeting of the inhabitants of the Colony of New South Wales, held at Sydney, Dec. 20, 1813, pursuant to requisition,

WILLIAM GORE, ESQ. PROVOST MARSHALL,
in the Chair;

the Rev. Samuel Marsden stated the necessity and the objects of such a Society; the establishment of which was unanimously voted. Suitable Laws were adopted and officers appointed.

The following Regulations will explain the intention of the founders of this Benevolent Institution, which has an important aspect on the efforts of Missionary Societies in those Seas.

"The Object of this Society shall be, to afford Protection and Relief to the *Natives of the South Sea Islands* who may be brought to Port Jackson, and to defend their just Claims on the Masters and Owners of the Vessels who bring them; and to see justice done to their persons and property; and also, to instruct them in the principles of Christianity, and in the different branches of Agriculture; and in such other simple arts as may best lead to their civilization and general improvement.

"No Native of the South Sea Islands shall reside with any person in this settlement, without the consent of the General Committee, when once received under the protection of this Society.

"A Committee of three Members, chosen annually

from the General Body, shall be appointed to hear all the complaints of the South Sea Islanders, against the Owners, Masters, or Crews of Vessels: and to bring such Owners, Masters, or Crews before a Court of Justice, whenever it may be deemed necessary so to do."

This Institution owes its existence to the deep interest which Mr. Marsden has long felt in the civilization and conversion of the Islanders of the South Seas.

The following Extract of a Letter from him to the Secretary of the Church Missionary Society, dated Parramatta, March 15, 1814, will fully illustrate his view in the unwearied exertions which he is making in behalf of these numerous tribes.

"I have long wished for an opportunity to bring forward some of the Masters of Vessels, who visit the Islands in the South Seas, for their wanton cruelties, robberies, and murders of the Natives; in order to put a stop, as far as possible, to these acts of violence.

"A few months ago, I received information that the master of a vessel from Port Jackson had treated a New Zealander very ill, by beating him cruelly, stripping him naked, and taking from him what little property he had acquired by acting as a sailor on board. These acts took place in the Bay of Islands. I wrote an Official Letter to the Governor, (a copy of which I herewith transmit,) when the Master of the Vessel arrived, requesting that his Excellency would cause an inquiry to be made, which was done. I immediately brought forward another Master of a Vessel upon a similar charge. The facts which I circumstantiated, induced his Excellency to issue a Proclamation for the protection of the Natives of the South Sea Islands; and to require all Masters of Vessels, who clear out of this Port, or enter into a

bond, that they will not commit any of those acts of fraud and violence upon the natives. In this case I obtained the utmost of my wishes.

"My next step was, to try if I could not get a Society formed for the Protection of the Natives of the South Sea Islands who may come to Port Jackson. In this I also succeeded far better than I expected. I have no doubt but this Society will greatly aid the Missions to New Zealand, and to the other Islands. I consider this institution to be of vast importance to the Common Cause. For the governing of the Society; as well as for constituting it, I copied your Rules as nearly as I could: these were approved. I shall transmit to you the proceedings as far as we have gone. The Church Missionary Society will see, from all these circumstances, that Divine Goodness is preparing a way for these poor Heathens to receive the glad tidings of the Gospel.

"I think much has been done here in clearing away the difficulties. From the Depositions which I shall transmit for the information of the Society, you will see what just cause the Natives of different Islands have to redress their own wrongs upon the Europeans.

"Governor Macquarrie has always very readily met my wishes, and interposed his authority whenever requested so to do.

"I see the footsteps of Divine Providence strongly marked in many circumstances, that have happened in these parts of the world: all tending to make way for the blessing of the Gospel. The attention of those in authority would not have been awakened to the sufferings of the Natives of the South Sea Islands, unless some great crimes had been committed. Those crimes will produce the effect. His Excellency assured me, that he would write both to the Governor-General of India, and also to his Majesty's Ministers, to request that they will not allow any vessel to sail, either from England or India, to these Seas, till

the Masters had entered into the necessary bonds for their good conduct toward the Natives. From this you will see that the Missionaries will be more secure from the hand of violence, than they could otherwise have been."

The Governor accepted the office of Patron, and the Lieutenant-Governor that of President: the Deputy Commissary-General was appointed Treasurer, and the Rev. S. Marsden, Secretary. Benefactions to the amount of about 200*l.* were contributed, and Annual Subscriptions of about 50*l.* All the more distant Settlements were invited to support this Philanthropic Society.

The Governor has engaged to promote the benevolent views of the Institution, both in his public and private character; and to recommend it to the favour of Government.

NEW ZEALAND:

Extracts of Letters from the Rev. Samuel-Marsden to the Secretary of the Church Missionary Society, dated Parramatta, June 18 and 23, 1813, are printed in the Fourteenth Report of the Society. The prospect of success to its endeavours to benefit the New Zealanders which those letters opened, induced the Committee to assign the sum of 500*l.* per annum to Mr. Marsden and his friends, for the promotion of the Society's views, and to suggest to them the expediency of forming an Auxiliary Society in New South Wales, with a view of assisting the Church Missionary Society in carrying on its designs in those quarters; and of promoting its funds, so far as may be found practicable, in the colony.

The following extract of a subsequent letter of Mr. Marsden confirms the hopes excited by his former.

WESTERN AFRICA.—SIERRA LEONE.

Rev. L. Butscher appointed Chaplain.—State of the Colony.

COMMUNICATIONS have been very recently received by the Church Missionary Society from its Settlements on this Coast. The following Extracts from Mr. Butscher's Letters will much interest our readers.

Sierra Leone, Feb. 1, 1814.

Having perused your letter to me, dated August 16, 1813, respecting the Chaplaincy of this Colony, and a proper Schoolmaster, and the liberty granted me by the Society of taking on me the spiritual charge of this Colony, should I see it to be my duty to do so, I was certainly at first very much at a loss how to act in this important affair.

On the one hand, I considered that my engagement with my Society was to be their immediate Missionary; that God, by their means, had led me to become a Missionary among the Fossoes, who, in general, testified much regard and esteem toward me: and to this, the charge which I received last year from the Society, to erect a Settlement on the river Dembia, which I could not possibly shake off with any easiness of mind.

On the other hand, the great number of inhabitants in this Peninsula—the utter want of a respectable and respectable Ministry—the despair in which the Society is of supplying this want from home—the many heathen in the colony—the multitudes of children—the great importance to the Society and their Missionaries of having a confidential medium of communication with their present and future Settlements—the great aid which might be rendered, through the blessing of God, by such means, to the spiritual interest of this colony, and perhaps of the whole coast—the condescension of his Excellency in accepting my feeble services:—these various considerations presented themselves to my mind as of vast importance; and much I wished for Brother Renner, with whom I might advise.

It occurred to me, however, that his Excellency being a well-wisher to the cause of our Society, I would go with your letter to him, and read him that paragraph in which you speak of the Chaplaincy. Accordingly I went, and he seemed to be highly pleased to hear that our Society bear it much on their heart to supply this colony with useful men. He promised me permission to erect the Gambier Settlement, and to act for the Society as their Missionary, till other Missionaries should come out to fill my station, if I would take the Chaplaincy upon me from this first of January, and he would give me the salary, provided I would sometimes come to the colony to solemnize Baptism and Matrimony, till I could entirely devote myself to the charge; upon which I accepted the Chaplaincy.

His Excellency would likewise be very glad if the Society would send out a proper Schoolmaster; with a wife, who could superintend the Female School: they would be of little, if any, expense to the Society.

His Excellency has likewise promised, that, if the Society would send out more Missionaries, with some useful mechanics to erect a school near Breetown, he would give them the loan of one of his country-seats, a large house, with 15 or 20 acres of land; and it would give him the utmost pleasure to see the New Plan fully established and acted upon. Should the Society be able to supply this place with such man, I have no doubt but much good might be effected, through the blessing of God: but I beg you to be aware whom you engage. Discern the spirits, whether they be HUMBLE, DISINTERESTED, ACTIVE, strict adherers to the Lutheran or Established Church of England; and, above all, ENTIRELY DEVOTED TO CHRIST AND HIS SERVICE. Tell them, again and again, that a Missionary must do every thing when called upon, except sin. I am now styled Chaplain here, which is a greater name among the generality of men, than that of a Missionary, but I rather think it is less, before God.

I have in this colony a large field to work upon: may the Lord enable me to become faithful in this station.

Since my being here, I have baptized upward of 200 persons, most of these captured Negroes. I am now baptizing every Sunday some of the captured Negro children, after I have given them instruction: these are, in general, given to the colonists as apprentices.

Some of the grown captured Negroes whom I baptized, gave me a most pleasing account of the work of God wrought in their souls. I baptized, lately, a native of the Temanee Country, by the name of Charles, whom I knew four years ago in the Susoo Country. Many years ago he was a workman to a Slave Trader. On one of the Trader's frolics he was ordered to fire some large guns, which he did, but, unluckily, shot away one of his legs : by this accident he was rendered unfit for a servant of a Slave Trader, as he could no longer run to kidnap people ; but he turned to, and learned to sew, by which he has since got his living. I asked him why he wished to be baptized. He replied, in his broken and affecting dialect, "Daddy, me be bad man. God shewed me same thing a long time ago, but me no minded. That time me lose my leg, I got very sick : me think I must die. One time when I was so sick, me lay down ; me be all the same me sleep ; but me no sleep : me see big, big very dark hole ; me die, and people begin to carry me to that big dark hole : me cry too much (very much) to go there, and some good people come and took me up again before I got quite down. That time me come to myself again. Oh ! me think God has shewn me some thing that I should take care and look for God, that I must not go into that big black hole when I die. But me soon forgot all when I got well again, and did not mind God, but minded my country fashion. One time me see you, Mr. Butscher, in Bashia, me wanted to work with you ; but you told me, you and your boys make the trowsers, but you give me that time four bars of tobacco as present. From time me go from one place to another to sew, me found oft trouble in my heart about God : me wear plenty Greegrees (preservatives, or nearly what the relics are among the Roman Catholics), but they no could make my heart sit down (make it easy). At last God brought me to this place : one time me pass chapel ; me want to go in, but me think my cloth be bad too much, then people no like me : me go back, and some do two time : me get trouble in my heart ; me go again, that time me go in, sleep come to me ; me do not know what is the matter me must sleep. Oh ! that trouble my heart too much : me begin to pray : me go again ; me hear talk of Jesus Christ ; oh ! my heart begin to sit down : me cast away all my Greegrees, they no do me good ; but now I know God do

me good; I feel it in my heart; Oh! blessed be his name!"

When I came lately from Bramia, several of the captured Negroes of the Congo Nation were anxiously waiting for me, to be instructed previous to baptism. I had several very pleasing conversations with them.

Soon after I had baptized these Congo People, about 50 men and women, I married them according to the Laws of the Church of England, agreeably to their desire.

I am exceedingly glad to hear that the Lord has been pleased to open a way for his kingdom to be largely set up in the East, and I am well satisfied that the Brethren Schnarre and Rhanus have been sent thither, as I believe it was the leading hand of Providence that directed the Society to send them; otherwise I should not be satisfied, for they were appointed as Missionaries among the Sussos, and I expected them here very soon. But I would beg the Society not to forget the poor, injured Africans, for they have been bought with the same Price as the Indians, and have been injured by our different nations even much more than the Indians. They are, indeed, worthy to be remembered.

SOUTH AFRICA.

Journeys of the Rev. John Campbell.

WE have mentioned the return of Mr. Campbell from his visit to the Missionary Stations, belonging to the (London) Missionary Society, in South Africa.

The following brief Narrative of his Journeys is extracted from the Twentieth Report of the Society, just published.

Mr. Campbell, agreeably to the proposed object of his Mission, has visited the various Missionary Stations in distant parts of South Africa; has suggested many regulations for their improvement; and has fixed upon several new places, in which Missionary Settlements may probably be established.

He reached Bethelsdorp on the 20th of March, 1818, and witnessed there a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival, in South Africa. He found natives exercising various trades; and cultivated fields extending two miles in length, on both sides of a river. The cattle had increased from 212 to 2206: from 300 to 400 calves were produced in a year, not more than 50 of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among the settlers: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty six dollars; and proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the Settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy six dollars in aid of the Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion—a Christian Church, cultivated fields and gardens, useful manufactories, a hospital, and an Auxiliary Missionary Society, among Hottentots!

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for Missionary Settlements, in ZUREVELD, near the Great Fish River; the Government having promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed on; where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a Settlement.

He next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and witnessed the happy effects of his labours. Here he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803. Mr. C. continued at Graaf Reinet about a week, and had an interview with Mr. Burchel, a botanical traveller in South Africa, who was

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool, "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British Territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

belonging to Port Jackson); that he resided on the Island twelve months; and during his residence there he received the following account of the loss of the Parramatta Schooner:—

That the Parramatta Schooner, after leaving Port Jackson, put into the Bay of Islands in distress for want of provision and water. The Natives supplied them with pork, fish, and potatoes, as many as the vessel could stow. After the Schooner had received her refreshments, the Natives wanted to be paid for them. The people belonging to the Schooner threw the Natives overboard, and fired at them, and immediately weighed anchor. The Deponent saw three of the Natives who had been wounded with small shot by the crew of the Parramatta Schooner. A heavy gale of wind coming on immediately, which set into the harbour, blew the vessel on shore between Cape Brit and Terra's District, where the remains of the wreck laid when the Deponent was at New Zealand last March. After the vessel was wrecked, the Natives revenged themselves on the crew for firing at them and defrauding them of their provisions, and cut them all off.

WESTERN AFRICA.—YONGROO.

State of the Bulloms, in respect of Religion.

The Rev. G. R. Nylander, in a letter to the Secretary of the Church Missionary Society, dated Yongroo, July 4, 1814, gives the following affecting account of the urgent need of religious instruction under which the Bulloms labour.

I have had several conversations with Bulloms, of different ages, on religious subjects, but their general answer is: "White Man sabby book (knows book); dat makehim know every ting good; but Black Man no sabby book: must do all de same be fader do before." In a conversation with the king, I said that I wished to learn Bullom on purpose to translate the White Man's book into Bullom, and teach their children to read the book both in Bullom and English; he seems to be well pleased with it, and oftentimes assists me in translating.

Abdool denied : but told them that he had no objection to pork.

An old man said, " I pray you satisfy me on two points, which I dislike greatly in the English: Why do they not cut the throat of the animals which they eat? and, why do they not use ablutions?"—" As to the first," said Abdool, " you yourselves eat fish without cutting their throat, and true religion is quite distinct from meat and drink. And, as to cleanness, you see how particular the English are in their dress and in their table, so as none among you can pretend to be: and, in respect of washings in religion, they are taught to make clean the heart."—" What, then," said the old man, " are you all saints?"—" No, alas!" said Abdool, " far from it! As to myself, I was as sinful as any of you may be, and still Satan raises evil passions in my heart; and I am every day a sinner before God: but there is this difference; that now, by faith in Jesus Christ, I am saved; and, by the water of baptism, I have been set apart to holiness, and now strive against sin, whilst ye are still in your former sins."

Jan. 14, 1813.—We reached Benares. On Friday, Abdool went up to Secrole to visit a Native Doctor there, of Portuguese Origin. They had much conversation together, with which the above person expressed himself greatly delighted. He thankfully accepted a copy of the Morning Prayer and Litany, promising to begin worship in his family. Abdool visited other Native Christians there, with less satisfaction. In returning to his boat, he had a long discussion with a crowd of Mussulmen.

On Saturday, Abdool went to Chunar; and, on Sunday forenoon, held Public Worship there. On that but few attended, but those were greatly affected; many of them even to loud sobbing and tears. They earnestly requested that he would preach again the next day, which he did to a large assembly; and on Tuesday also. They heard with great attention, and detained him long afterward with inquiries on the subject on which he had addressed them. A party came down to his boat, begging he would read the Scriptures to them: and adding, " Alas! when Master was here" (meaning Mr. Corrie, who had been Chaplain at Chunar), " we paid too little attention to his labours. Would you were to remain among us!"

On Sunday, after Morning Service, Abdool went into the Bazar to preach as usual. Several of the serious Invalids also went with him. He had for his discourse the sermon from Burder, entitled, "Universal Good News." Great attention was excited: and many came, from time to time, during his stay, to his boat, to inquire, and to beg copies of the Scriptures. About thirty copies were distributed; and more might have been given, if there had been great store. The Gazee, or Native Justice of the Peace, took away a copy of Genesis and a copy of Sabat's Persian Translation of St. Matthew, Mark, and Luke.

Jan. 22.—At Mirzapore, a young man came on board, who said he had followed from Chunar on purpose to hear more from Abdool, and to beg a copy of the Translation. He is the son of a Zemindar, and appeared serious, and full of inquiries. He said he knew, that, in the latter days, all shall become of one religion; and he supposed the time to be at hand.

Above Mirzapore is a Hindoo Temple, where multitudes of sheep and goats are daily offered in sacrifice before an idol. The custom is, to cut off the head of an animal at a stroke with a sword, to present the blood with some money to the idol, and to carry the carcass home to eat. Abdool went on shore, and tried to call the attention of the crowd that was coming and going. He began with telling the Bramins, who were in attendance, the origin and meaning of sacrifices; and called to the people to listen. The Bramins told him, if he was going to make an offering, to do so; and if not, to go along: and assured the people that he was crazed. Finding he could gain no attention, he went on.

Jan. 23.—In the morning, we arrived at Allahabad.

The concourse of people assembled to celebrate the Annual Bathing Season was unusually great. Every one that bathes at the junction of the Ganges and Jumma, pays to Government a rupee: and, from a calculation made two days before the close of the festival, it was expected that 250,000 rupees would be collected. Those who drown themselves pay an additional sum to Government. One poor wretch had drowned himself with the usual ceremonies before our arrival. Several more had signified their intention of doing so at the eclipse of the sun on February 1st; and many, it was expected, as is

annually the case, would, from the pressure of the crowd, be thrust beyond their depth, and perish in the waters. The sight of such a multitude, collected on so deplorable an occasion, could not but affect a feeling mind. And is not *the error of Balaram* chargeable on those, who, *possessing the vision of the Almighty*, love and receive *the wages of such superstitious iniquity*?

Many Mussulmen came to see the fair, as it really appears to be. Among these is the widow of the late Nabob of Lucknow, Asufoldowlah; and, with her, many of the ancient Mahometan Nobility. To these Abdool was, as it appeared, well known; his uncle having been private tutor to that Prince. The godly sincerity of Abdool was here made manifest; as he had never spoken of his connections; evidently now considering it as immaterial "to whom related or by whom begot:" while the unconverted Hindoo places all his superiority in these things; and, if really lowly-born, will try to pass himself off as *some great one*, if he can.

Abdool had resided here two years, a long time ago; and, without knowing of the arrival of his Lucknow acquaintances, went into the town to call upon some of his former friends. On going from the river into the road he was met by Khoajah Badshah Khan, son of the late Ghozi Oldeen Khan, who, from being Prime Minister to Shah Allum, withdrew to Culpoe for religious retirement, and died there about six or eight years ago. The Nobleman ordered his servants to stop; and, calling after Abdool, inquired if he were not such an one. *Abdool*: "I perceive your honour remembers me; I need not, therefore, affirm that I am." On this the Khan exclaimed: "The Lord preserve me! I have often heard of Satan, but never saw him till now! What fair appearance have you put on to deceive people?"—*Abd.* "Pray, sir, have I been disrespectful in your presence, or stolen any thing, or injured you in any way, that you should call me by such a name?"—The Khan, somewhat softened, said, "No, no! but I hear that you are turned Infidel. What made you embrace Christianity?"—*Abd.* "What your Honour heard is true; and I beg to declare before you, that I am indeed a Christian. I beg you will not think of me as such an one (naming a person), who halted between the Sheahs and Soonnis (the two principal Mahometan Sects), so that both stood in doubt of

him. I would not you should doubt of me. I am indeed and from my heart a Christian."—*Khan*. "What disrespect is this, to confess your Infidelity even in my presence!"—*Abd*. "Sir, do not consider it disrespect to yourself; but, for the Truth's sake I say it, and cannot say otherwise."—*Khan*. "Since you are become a Feringee, why do you not cut off your beard, and dress as the English?"—*Abd*. "Sir, you err in calling me Feringee. That is the historical name for an European; and I, a Native of Hindostan, can never become an European. But call me, as I am, a Christian: prove to me my error; and do not think that true religion consists in a name or in dress." After much conversation to this effect they separated.

On going into the town, Abdool went to the house of one who had been very licentious, even for a Mahometan, but has reformed. Here, after much argument, the master of the house declared that he considered Abdool so corrupted, that he must have the very carpet he sat upon washed to purify it!—*Abd*. "If you speak in respect to my personal character, I acknowledge myself so sinful that you may well think your carpet defiled by my touch; but, if you speak in respect of the Faith which I have embraced, you ought to consider your carpet purified!"

Going next into the house of a person who formerly held a commission in our Native Cavalry, who is retired here upon the Government Pension, he made himself known; and, on being recognized, the old Officer sent for all his friends to come and see him, of whom they had heard so much of late. At length, a large crowd collected: in the mean time, the old man was biting his lips with vexation; and telling Abdool, how many evil things he had heard of him.—*Abd*. "I am aware that many things of this sort are said of me; and, hearing of you as having become religious, I therefore now called, hoping that you will hear the truth from myself, and not be led away by false reports."—"It is true," said the old man, "I am become religious. I hate the Infidels (that is, the British), and mean to throw up their pension, and have no more to do with them."—*Abd*. "Look there now: had you served the Mahrattas, and lost an arm or a leg in battle, would they have given you a pension? And consider how many servants of the Nabob, yea, some who

have been servants to his father and grandfather, are turned off in their old age without provision; and these, whom you call Infidels, have given you a handsome subsistence, and you pass your old age in ease! Consider your words, and say who is the Infidel."—"Well, well," said he, "but I can never be of their religion: they are so unclean, eating all kinds of food, and never using ablutions."—*Abd.* "But who forbids them to bathe? There is nothing said in the Gospel on these subjects; and, since you place so much holiness in these things, had you not better strip yourself to a cloth round your middle, and go bathe at the junction of the rivers among the Hindoos? They fancy that great holiness!"

In going to the house of a merchant, Abdool passed by a Mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The Reader began: "O God, enlighten our hearts with the light of faith!" Abdool said aloud, "Amen!" The Reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, "Amen!" The Reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: "You said Amen to the first sentence, but to no other: why was this?"—*Abd.* "Because the first sentence was right, and was the prayer of holy men of old; but the latter part is an invention of late date."—*Query:* "How do you make that appear?"—*Abd.* "You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time." Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* "I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another." These asked who that might be. He answered: "I am restrained, and

enabled to bear your reproach, by the power of the Holy Spirit." They were silent.

He went last to the old Merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ *at the eleventh hour*. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, "Where is Mr. Brown now?"—*Abd.* "He is where he has long intended to go. He is no longer in this world." They said, "That is very well! May you soon go after him, and no longer make this ado about your Religion?"—*Abd.* "I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think not that this Religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among your own selves to supply my place."

The above is a very abridged account of what passed on that day. In the evening, Abdool was quite exhausted: and, for two days after, appeared much cast down: but, on reading the account of the opposition which Jeremiah met with, he seemed much encouraged; and commented, with great feeling, on the impatience which the Prophet discovered, saying, that he had to-day found his own history: adding, "How truly is this the word of God! From David, all the Prophets agree with the Gospel, in writing the heart *deceitful above all things and desperately wicked!*"

Feb. 5, 1813.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a Holy Man. He is the proprietor of several villages; and is a man of more than ordinary good-nature. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His Place of Worship is held very sacred, and many go thither as on a kind of pilgrimage. On Abdool looking

in at the outer gate of the premises, one who was going in said, "Come on, and pay your devotions."—*Abd.* "What place is this?"—"It is a holy place: come in."—*Abd.* "What advantage will arise from my going in?"—*Stranger*: "Why every body goes."—*Abd.* "Though every body should act senselessly, why should I?"—On this the Old Man came, and asked Abdool who he was?—*Abd.* "I am one of Mankind, a Servant of God." The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian Lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* "Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost Caste."—"You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides Histories and Books of Amusement?"—*Abd.* "Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession,"—"Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are Four Divine Books."—*Abd.* "Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;" mentioning, Isaiah and Daniel, and saying that David was the author of the Psalms."—"Well," said the Old Man, "I never knew that before; and have the English any kind of Worship among them?"—*Abd.* "Certainly they have: but they are taught to shut their door, and to *pray to their Father who seeth in secret*. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed, but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?"—The Old Man said, "Oh no!"—*Abd.* "Then are you not an offender?"—"Alas! yes."—*Abd.* "Now the Christians are taught to believe in Jesus as enduring the shame and pain and death on the Cross which they deserve; and that, through faith

in his sufferings, they shall be saved." "They" do indeed obey God; yet not of themselves, but by his grace; and their obedience attends their salvation, though not as the price of it." The Old Man expressed great thankfulness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dahanow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

Feb. 19.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cufwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most ad-

visible for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool: "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

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Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

preached, both in English and Welsh. The Meeting was held in the Town Hall, on Wednesday, the 3d. Upward of 300*l.* was contributed. Mr. Wilks and Mr. Tracy, from London, assisted; and proceeded afterward to other parts of South Wales, where they collected the further sum of 200*l.*

A *Beccles District Association* was established at that place, on Thursday, Oct. 27th. On this occasion, Mr. Campbell related the principal events of his South African Journey; as he had previously done also at the Bristol and South Devon Anniversaries.

Designation of Missionaries.

Several Missionaries are about to proceed to India, permission having been readily granted by the Directors of the East-India Company: others, to the Cape of Good Hope, in order to occupy the stations in the Interior pointed out by Mr. Campbell.—One, who has studied four years at Carmarthen, has been appointed to undertake a Mission to Letakkow, an inland city of South Africa, visited by Mr. Campbell, with a view of acquiring the language, reducing it to grammatical form, and ultimately attempting a Version of the Scriptures into that tongue, which is understood, it is said, by various tribes. The Directors are also preparing to send additional labourers to Otaheite.

SOCIETY FOR THE PROTECTION AND RELIEF OF LASCAR SAILORS.

We noticed, in our Number for August, p. 327, the attention paid by the (London) Missionary Society to the religious instruction of the Lascars and other

Eastern Sailors, who reside for a time in this country. The oppressions under which these men were found to labour, have led to the establishment of a Society for their protection and relief. Memorials in their behalf have been presented by the Society to Government and to the East-India Directors. These Memorials are founded on facts, which have been developed in the course of the Committee's inquiries into the grievances of the Lascars. It appears that these men are often kidnapped on board the Company's ships, by crimps employed for that purpose; defrauded of their full bounty-money and wages; left destitute of proper medical assistance; and are not seldom materially injured in their health, and even lose their lives, from want of proper food, clothing, and lodging, while waiting in this country the return of the Company's ships to India.

Foreign Intelligence.

WESTERN AFRICA.

Difficulties and Dangers of the Missionaries on Account of the Slave Trade.

IN the passage which we have extracted from Mr. Wilson's Sermon before the Church Missionary Society, the difficulties under which its attempts in Africa labour are strikingly portrayed. These difficulties are chiefly connected with the Slave Trade, and arise from its debasing influence on the minds of those who think themselves interested in its continuance.

The Society's Missionaries have never ceased to maintain, under the most trying circumstances, that spirit and conduct toward the Natives, which was at first enjoined on them, and which become their object and their character.

As we shall lay before our readers a detail of these trials, we shall first quote from the Thirteenth Report of the Society a testimony, on this subject, highly honourable to the Missionaries.

"Many fears have agitated the Missionaries on account of war between the Foulahs and Susoos, which seemed for a time to threaten the existence of the Settlements; but, at the date of the last dispatches, these fears had been happily removed. They have had besides no small difficulty in conducting themselves in such a manner, as to avoid the consequences of the ill-will of persons whose interest it is to misrepresent them to the Natives; who had incited the Chiefs to call a Palaver, or Public Assembly, to discuss the expediency of requiring the Missionaries to leave the country. On Mr. Butscher's arrival, however, whose influence with the native Chiefs is very considerable, these difficulties will, it is hoped, be removed.

"Your Committee beg here to recapitulate the instructions given to the first Missionaries of the Society, in the year 1804, on the subject of the Slave Trade, which was not then abolished.

"You will take all prudent occasions of weaning the native chiefs from this traffic, by depicting its criminality, the miseries which it occasions to Africa, and the obstacles which it opposes to a more profitable and generous intercourse with the European Nations. But while you do this, you will cultivate kindness of spirit toward those persons who are connected with this trade. You will make all due allowances for their habits, their prejudices,

and their views of interest. Let them never be met by you with reproaches and invectives, however debased you may find them in mind and manners. Let them never have to charge you with intriguing against them, and thwarting their schemes; but let them feel that, though the silent influence of Christianity must, whenever truly felt, undermine the sources of their gain, yet in you, and in all under your influence, they meet with openness, simplicity, kindness, and brotherly love.

“Your Committee think it due to the Society's Missionaries to state, that they have never departed from these instructions; and that even since the abolition of the Slave Trade, they have continued, under injurious suspicions and manifold difficulties, to act with entire ingenuousness, candour, and discretion.”

Mr. Wenzel, speaking of the summer of 1813, deeply regrets the renewal of the Slave Trade in the Rio Pongas.

With much reluctance and grief, I have to mention the reviving of the felonious Slave Trade. More than 1000 persons were carried off from this river in the course of the last six months, and many more will be carried off in a short time. The Slave Traders take advantage of the war with America, and enter the river even with American Privateers as their convoy. The Slave Vessels come in, deliver their cargo, and in the space of 24 hours are filled with slaves, and depart again. If this abominable trade should so continue, in what a miserable condition shall we be placed! The Traders irritate the Headmen against us.

Alluding to the Foulah War mentioned in the preceding extract from the Report of 1813, Mr. Renner says, at the close of 1813,

The month of October was a month of trouble, last year, on account of the war with the Foulahs: this very month brought forth more trouble this year. The Princess Charlotte made her appearance in this river to take out a Slave Vessel: this threw the country into confu-

WESTERN AFRICA.—SIERRA LEONE.

Rev. L. Butcher appointed Chaplain.—State of the Colony.

COMMUNICATIONS have been very recently received by the Church Missionary Society from its Settlements on this Coast. The following Extracts from Mr. Butcher's Letters will much interest our readers.

Sierra Leone, Feb: 1, 1814.

Having perused your letter to me, dated August 16, 1813, respecting the Chaplaincy of this Colony, and a proper Schoolmaster, and the liberty granted me by the Society of taking on me the spiritual charge of this Colony, should I see it to be my duty to do so, I was certainly at first very much at a loss how to act in this important affair.

On the one hand, I considered that my engagement with my Society was to be their immediate Missionary; that God, by their means, had led me to become a Missionary among the Fossoes, who, in general, testified much regard and esteem toward me: add to this, the charge which I received last year from the Society, to erect a Settlement on the river Dembia, which I could not possibly shake off with any easiness of mind.

On the other hand, the great number of inhabitants in this Peninsula—the utter want of a responsible and respectable Ministry—the despair in which the Society is of supplying this want from home—the many heathen in the colony—the multitudes of children—the great importance to the Society and their Missionaries of having a confidential medium of communication with their present and future Settlements—the great aid which might be rendered, through the blessing of God, by such means, to the spiritual interest of this colony, and perhaps of the whole coast—the condescension of his Excellency in accepting my feeble services:—these various considerations presented themselves to my mind as of vast importance; and much I wished for Brother Renner, with whom I might advise.

It occurred to me, however, that his Excellency being a well-wisher to the cause of our Society, I would go with your letter to him, and read him that paragraph in which you speak of the Chaplaincy. Accordingly I went, and he seemed to be highly pleased to hear that our Society bear it much on their heart to supply this colony with useful men. He promised me permission to erect the Gambier Settlement, and to act for the Society as their Missionary, till other Missionaries should come out to fill my station, if I would take the Chaplaincy upon me from this first of January, and he would give me the salary, provided I would sometimes come to the colony to solemnize Baptism and Matrimony, till I could entirely devote myself to the charge; upon which I accepted the Chaplaincy.

His Excellency would likewise be very glad if the Society would send out a proper Schoolmaster; with a wife, who could superintend the Female School: they would be of little, if any, expense to the Society.

His Excellency has likewise promised, that, if the Society would send out more Missionaries, with some useful mechanics to erect a school near Freetown, he would give them the loan of one of his country-seats, a large house, with 15 or 20 acres of land; and it would give him the utmost pleasure to see the New Plan fully established and acted upon. Should the Society be able to supply this place with such men, I have no doubt but much good might be effected, through the blessing of God: but I beg you to be aware whom you engage. Discern the spirits, whether they be humble, disinterested, active, strict adherers to the Lutheran or Established Church of England; and, above all, ENTIRELY DEVOTED TO CHRIST AND HIS SERVICE. Tell them, again and again, that a Missionary must do every thing when called upon, except sin: I am now styled Chaplain here, which is a greater name among the generality of men, than that of a Missionary, but I rather think it is less, before God.

I have in this colony a large field to work upon: may the Lord enable me to become faithful in this station!

Since my being here, I have baptized upward of 200 persons, most of these captured Negroes. I am now baptizing every Sunday some of the captured Negro children, after I have given them instruction: these are, in general, given to the colonists as apprentices.

Some of the grown captured Negroes whom I baptized, gave me a most pleasing account of the work of God wrought in their souls. I baptized, lately, a native of the Temance Country, by the name of Charles, whom I knew four years ago in the Susoo Country. Many years ago he was a workman to a Slave Trader. On one of the Trader's frolics he was ordered to fire some large guns, which he did, but, unluckily, shot away one of his legs : by this accident he was rendered unfit for a servant of a Slave Trader, as he could no longer run to kidnap people ; but he turned to, and learned to sew, by which he has since got his living. I asked him why he wished to be baptized. He replied, in his broken and affecting dialect, "Daddy, me be bad man. God shewed me same thing a long time ago, but me no minded. That time me lose my leg, I got very sick : me think I must die. One time when I was so sick, me lay down ; me be all the same me sleep ; but me no sleep : me see big, big very dark hole ; me die, and people begin to carry me to that big dark hole : me cry too much (very much) to go there, and some good people come and took me up again before I got quite down. That time me come to myself again. Oh ! me think God has shewn me some thing that I should take care and look for God, that I must not go into that big black hole when I die. But me soon forgot all when I got well again, and did not mind God, but minded my country fashion. One time me see you, Mr. Butscher, in Bashia, me wanted to work with you ; but you told me, you and your boys make the trowsers, but you give me that time four bars of tobacco as present. From time me go from one place to another to sew, me found oft trouble in my heart about God : me wear plenty Greegrees (preservatives, or nearly what the relics are among the Roman Catholics), but they no could make my heart sit down (make it easy). At last God brought me to this place : one time me pass chapel ; me want to go in, but me think my cloth be bad too much, then people no like me : me go back, and some do two time : me get trouble in my heart ; me go again, that time me go in, sleep come to me ; me do not know what is the matter me must sleep. Oh ! that trouble my heart too much : me begin to pray : me go again ; me hear talk of Jesus Christ ; oh ! my heart begin to sit down : me cast away all my Greegrees, they no do me good ; but now I know God do

me good, I feel it in my heart; Oh! blessed be his name!"

When I came lately from Bramia, several of the captured Negroes of the Congo Nation were anxiously waiting for me, to be instructed previous to baptism. I had several very pleasing conversations with them.

Soon after I had baptized these Congo People, about 50 men and women, I married them according to the Laws of the Church of England, agreeably to their desire.

I am exceedingly glad to hear that the Lord has been pleased to open a way for his kingdom to be largely set up in the East, and I am well satisfied that the Brethren Schnarre and Rhanus have been sent thither, as I believe it was the leading hand of Providence that directed the Society to send them; otherwise I should not be satisfied, for they were appointed as Missionaries among the Sussos, and I expected them here very soon. But I would beg the Society not to forget the poor, injured Africans, for they have been bought with the same Price as the Indians, and have been injured by our different nations even much more than the Indians. They are, indeed, worthy to be remembered.

SOUTH AFRICA.

Journeys of the Rev. John Campbell.

WE have mentioned the return of Mr. Campbell from his visit to the Missionary Stations, belonging to the (London) Missionary Society, in South Africa.

The following brief Narrative of his Journeys is extracted from the Twentieth Report of the Society, just published.

Mr. Campbell, agreeably to the proposed object of his Mission, has visited the various Missionary Stations in distant parts of South Africa; has suggested many regulations for their improvement; and has fixed upon several new places, in which Missionary Settlements may probably be established.

He reached Bethelsdorp on the 20th of March, 1818, and witnessed there a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival, in South Africa. He found natives exercising various trades; and cultivated fields extending two miles in length, on both sides of a river. The cattle had increased from 212 to 2206: from 300 to 400 calves were produced in a year, not more than 50 of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among the settlers: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty six dollars; and proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the Settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy six dollars in aid of the Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion—a Christian Church, cultivated fields and gardens, useful manufactories, a hospital, and an Auxiliary Missionary Society, among Hottentots!

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for Missionary Settlements, in ZUREVELD, near the Great Fish River; the Government having promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed on; where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a Settlement.

He next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and witnessed the happy effects of his labours. Here he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803. Mr. C. continued at Graaf Reinet about a week, and had an interview with Mr. Burchel, a botanical traveller in South Africa, who was

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool: "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

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Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

families on board. His Excellency's generous protection deserves our grateful thanks, and the acknowledgments of our Society.

Mr. Renner had no rest in Sierra Leone, and hastened to share the troubles of his large family. After a few days' stay, he and Mr. Butscher left the Colony. They parted at the Isles de Loss; Mr. Butscher proceeding to Bramia, and Mr. Renner to the Rio Pongas. Mr. Renner having been delayed by M. Chatee wishing him to deliver the Governor's reply to him to the Commanding Officer, Mr. Butscher arrived at Bashia several days before him, having hastened from Bramia on intelligence of the attempt made to destroy that Settlement.

The armed vessels effectually accomplished their object. About twelve Slave Factories were destroyed, and 300 Slaves recovered.

Mr. Wilhelm gives the following interesting narrative of the visit of the English, on this occasion, to Bashia, and of its consequences.

On Sunday, Feb. 20th, about five o'clock, six English Boats, filled with Black Soldiers, under the command of Major Appleton, passed our place. We were just singing in the Afternoon Service. I was hailed; and when I made my appearance, the Major wished me to tell our town-people not to be at all afraid. One of our people, who was rather terrified at the sight of gun-boats and soldiery, ran joyfully into the town to declare this comfortable news. The soldiers went up to Canoffee, where Samuel Perry, an American Slave Trader, lives; set his houses on fire, and completely destroyed his place. On their return, they set our French Neighbour Bougiere's place on fire; and, after that, the place of Fernandez, a Spanish Trader, opposite Bougiere's.

Having executed so much of their commission, Major Appleton and Capt. Sander called upon us, not with fire and sword, but inquiring into our circumstances. "I have heard," said he, "that the Slave Traders stir up the people against you Missionaries, by denouncing you

Abdool denied : but told them that he had no objection to pork.

An old man said, "I pray you satisfy me on two points, which I dislike greatly in the English: Why do they not cut the throat of the animals which they eat? and, why do they not use ablutions?"—"As to the first," said Abdool, "you yourselves eat fish without cutting their throat, and true religion is quite distinct from meat and drink. And, as to cleauliness, you see how particular the English are in their dress and in their table, so as none among you can pretend to be: and, in respect of washings in religion, they are taught to make clean the heart."—"What, then," said the old man, "are you all saints?"—"No, alas!" said Abdool, "far from it! As to myself, I was as sinful as any of you may be, and still Satan raises evil passions in my heart; and I am every day a sinner before God: but there is this difference; that now, by faith in Jesus Christ, I am saved; and, by the water of baptism, I have been set apart to holiness, and now strive against sin, whilst ye are still in your former sins."

Jan. 14, 1813.—We reached Benares. On Friday, Abdool went up to Secrole to visit a Native Doctor there, of Portuguese Origin. They had much conversation together, with which the above person expressed himself greatly delighted. He thankfully accepted a copy of the Morning Prayer and Litany, promising to begin worship in his family. Abdool visited other Native Christians there, with less satisfaction. In returning to his boat, he had a long discussion with a crowd of Mussulmen.

On Saturday, Abdool went to Chunar; and, on Sunday forenoon, held Public Worship there. On that but few attended, but those were greatly affected; many of them even to loud sobbing and tears. They earnestly requested that he would preach again the next day, which he did to a large assembly; and on Tuesday also. They heard with great attention, and detained him long afterward with inquiries on the subject on which he had addressed them. A party came down to his boat, begging he would read the Scriptures to them: and adding, "Alas! when Master was here" (meaning Mr. Corrie, who had been Chaplain at Chunar), "we paid too little attention to his labours. Would you were to remain among us!"

On Sunday, after Morning Service, Abdool went into the Bazar to preach as usual. Several of the serious Invalids also went with him. He had for his discourse the sermon from Burder, entitled, "Universal Good News." Great attention was excited: and many came, from time to time, during his stay, to his boat, to inquire, and to beg copies of the Scriptures. About thirty copies were distributed; and more might have been given, if there had been great store. The Gazee, or Native Justice of the Peace, took away a copy of Genesis and a copy of Sabat's Persian Translation of St. Matthew, Mark, and Luke.

Jan. 22.—At Mirzapore, a young man came on board, who said he had followed from Chunar on purpose to hear more from Abdool, and to beg a copy of the Translation. He is the son of a Zemindar, and appeared serious, and full of inquiries. He said he knew, that, in the latter days, all shall become of one religion; and he supposed the time to be at hand.

: Above Mirzapore is a Hindoo Temple, where multitudes of sheep and goats are daily offered in sacrifice before an idol. The custom is, to cut off the head of an animal at a stroke with a sword, to present the blood with some money to the idol, and to carry the carcase home to eat. Abdool went on shore, and tried to call the attention of the crowd that was coming and going. He began with telling the Bramins, who were in attendance, the origin and meaning of sacrifices; and called to the people to listen. The Bramins told him, if he was going to make an offering, to do so; and if not, to go along: and assured the people that he was crazed. Finding he could gain no attention, he went on.

Jan. 23.—In the morning, we arrived at Allahabad.

The concourse of people assembled to celebrate the Annual Bathing Season was unusually great. Every one that bathes at the junction of the Ganges and Jumna, pays to Government a rupee: and, from a calculation made two days before the close of the festival, it was expected that 250,000 rupees would be collected. Those who drown themselves pay an additional sum to Government. One poor wretch had drowned himself with the usual ceremonies before our arrival. Several more had signified their intention of doing so at the eclipse of the sun on February 1st; and many, it was expected, as is

annually the case, would, from the pressure of the crowd, be thrust beyond their depth, and perish in the waters. The sight of such a multitude, collected on so deplorable an occasion, could not but affect a feeling mind. And is not *the error of Balaram* chargeable on those, who, *possessing the vision of the Almighty*, love and receive *the wages of such superstitious iniquity*?

Many Mussulmen came to see the fair, as it really appears to be. Among these is the widow of the late Nabob of Lucknow, Asufoldowlah; and, with her, many of the ancient Mahometan Nobility. To these Abdool was, as it appeared, well known; his uncle having been private tutor to that Prince. The godly sincerity of Abdool was here made manifest; as he had never spoken of his connections; evidently now considering it as immaterial "to whom related or by whom begot:" while the unconverted Hindoo places all his superiority in these things; and, if really lowly-born, will try to pass himself off as *some great one*, if he can.

Abdool had resided here two years, a long time ago; and, without knowing of the arrival of his Lucknow acquaintances, went into the town to call upon some of his former friends. On going from the river into the road he was met by Khoojah Badshah Khan, son of the late Ghozi Oldeen Khan, who, from being Prime Minister to Shah Allum, withdrew to Culpes for religious retirement, and died there about six or eight years ago. The Nobleman ordered his servants to stop; and, calling after Abdool, inquired if he were not such an one. *Abdool*: "I perceive your honour remembers me; I need not, therefore, affirm that I am." On this the Khan exclaimed: "The Lord preserve me! I have often heard of Satan, but never saw him till now! What fair appearance have you put on to deceive people?"—*Abd.* "Pray, sir, have I been disrespectful in your presence, or stolen any thing, or injured you in any way, that you should call me by such a name?"—The Khan, somewhat softened, said, "No, no! but I hear that you are turned Infidel. What made you embrace Christianity?"—*Abd.* "What your Honour heard is true; and I beg to declare before you, that I am indeed a Christian. I beg you will not think of me as such an one (naming a person), who halted between the Sheahs and Soonnis (the two principal Mahometan Sects), so that both stood in doubt of

him. I would not you should doubt of me. I am indeed and from my heart a Christian."—*Khan*. "What disrespect is this, to confess your Infidelity even in my presence!"—*Abd*. "Sir, do not consider it disrespect to yourself; but, for the Truth's sake I say it, and cannot say otherwise."—*Khan*. "Since you are become a Feringee, why do you not cut off your beard, and dress as the English?"—*Abd*. "Sir, you err in calling me Feringee. That is the historical name for an European; and I, a Native of Hindostan, can never become an European. But call me, as I am, a Christian: prove to me my error; and do not think that true religion consists in a name or in dress." After much conversation to this effect they separated.

On going into the town, Abdool went to the house of one who had been very licentious, even for a Mahometan, but has reformed. Here, after much argument, the master of the house declared that he considered Abdool so corrupted, that he must have the very carpet he sat upon washed to purify it!—*Abd*. "If you speak in respect to my personal character, I acknowledge myself so sinful that you may well think your carpet defiled by my touch; but, if you speak in respect of the Faith which I have embraced, you ought to consider your carpet purified!"

Going next into the house of a person who formerly held a commission in our Native Cavalry, who is retired here upon the Government Pension, he made himself known; and, on being recognized, the old Officer sent for all his friends to come and see him, of whom they had heard so much of late. At length, a large crowd collected: in the mean time, the old man was biting his lips with vexation; and telling Abdool, how many evil things he had heard of him.—*Abd*. "I am aware that many things of this sort are said of me; and, hearing of you as having become religious, I therefore now called, hoping that you will hear the truth from myself, and not be led away by false reports."—"It is true," said the old man, "I am become religious. I hate the Infidels (that is, the British), and mean to throw up their pension, and have no more to do with them."—*Abd*. "Look there now: had you served the Mahrattas, and lost an arm or a leg in battle, would they have given you a pension? And consider how many servants of the Nabob, yea, some who

have been servants to his father and grandfather, are turned off in their old age without provision; and these, whom you call Infidels, have given you a handsome subsistence, and you pass your old age in ease! Consider your words, and say who is the Infidel."—"Well, well," said he, "but I can never be of their religion: they are so unclean, eating all kinds of food, and never using ablutions."—*Abd.* "But who forbids them to bathe? There is nothing said in the Gospel on these subjects; and, since you place so much holiness in these things, had you not better strip yourself to a cloth round your middle, and go bathe at the junction of the rivers among the Hindoos? They fancy that great holiness!"

In going to the house of a merchant, Abdool passed by a Mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The Reader began: "O God, enlighten our hearts with the light of faith!" Abdool said aloud, "Amen!" The Reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, "Amen!" The Reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: "You said Amen to the first sentence, but to no other: why was this?"—*Abd.* "Because the first sentence was right, and was the prayer of holy men of old; but the latter part is an invention of late date."—*Query:* "How do you make that appear?"—*Abd.* "You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time." Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* "I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another." These asked who that might be. He answered: "I am restrained, and

enabled to bear your reproach, by the power of the Holy Spirit." They were silent.

He went last to the old Merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ *at the eleventh hour*. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, "Where is Mr. Brown now?"—*Abd.* "He is where he has long intended to go. He is no longer in this world." They said, "That is very well! May you soon go after him, and no longer make this ado about your Religion?"—*Abd.* "I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think not that this Religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among your own selves to supply my place."

The above is a very abridged account of what passed on that day. In the evening, Abdool was quite exhausted: and, for two days after, appeared much cast down: but, on reading the account of the opposition which Jeremiah met with, he seemed much encouraged; and commented, with great feeling, on the impatience which the Prophet discovered, saying, that he had to-day found his own history: adding, "How truly is this the word of God! From David, all the Prophets agree with the Gospel, in writing the heart *deceitful above all things and desperately wicked!*"

Feb. 5, 1813.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a Holy Man. He is the proprietor of several villages; and is a man of more than ordinary good-nature. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His Place of Worship is held very sacred, and many go thither as on a kind of pilgrimage. On Abdool looking

in at the outer gate of the premises, one who was going in said, "Come on, and pay your devotions."—*Abd.* "What place is this?"—"It is a holy place: come in."—*Abd.* "What advantage will arise from my going in?"—*Stranger*: "Why every body goes."—*Abd.* Though every body should act senselessly, why should I?"—On this the Old Man came, and asked Abdool who he was?—*Abd.* "I am one of Mankind, a Servant of God." The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian Lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* "Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost Caste."—"You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides Histories and Books of Amusement?"—*Abd.* "Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession,"—"Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are Four Divine Books."—*Abd.* "Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law," mentioning, Isaiah and Daniel, and saying that David was the author of the Psalms."—"Well," said the Old Man, "I never knew that before: and have the English any kind of Worship among them?"—*Abd.* "Certainly they have: but they are taught to shut their door, and to *pray to their Father who seeth in secret*. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed, but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?"—The Old Man said, "Oh no!"—*Abd.* "Then are you not an offender?"—"Alas! yes."—*Abd.* "Now the Christians are taught to believe in Jesus as enduring the shame and pain and death on the Cross which they deserve; and that, through faith

in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace; and their obedience attends their salvation, though not as the price of it." The Old Man expressed great thankfulness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dahamow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

Feb. 19.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly; and now wrote to them with great affection. A tumult ensued, which required the interference of the Gufwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most ad-

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool: "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British Territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

rated with the British Government, and put an entire end to the Slave Trade in that river.

We wish we could with propriety pass over the following narrative: but we must vindicate the character of Mr. Renner as publicly as it was attacked; nor can we withhold a record of the triumphant support of faith in great sufferings. We hope that Mongé Chatee has returned to a better mind, and that he will hereafter occupy a place in the History of the Mission, only among those of his countrymen whose good sense and love of their people lead them to act toward it as its friends and protectors.

One great purpose of Mr. Renner's voyage to Sierra Leone was, to request the Governor that, in the due punishment of the Traders, as little offence as possible might be given to the Natives: and he laments that, in the conflict, they could not escape injury. He rejoiced, therefore, when the armed vessels had executed their orders, and had left the river.

As soon as I had notice (writes Mr. Renner, at Midsummer last) of their sailing down the river, I thought this a fit opportunity for Mrs. Quast to go to England: accordingly I went down the river with her, and fell in with the vessels before M. Chatee's Creek. Major Appleton invited M. Chatee to come on board, and settle the different Palavers between them; but could not prevail. "I have been twice in his place," said the Major: "I will not go a third time. But," said he, "Mr. Renner, here is a letter from Mr. Samo* to M. Chatee; desiring him to

*Samuel Samo, a great Slave Trader in the Rio Pongas, was tried at Sierra Leone, in April 1812, and convicted under the Slave Trade Felony Act: but was pardoned by his Excellency Governor Maxwell, on condition of abandoning the Trade for ever. See the "Trials of the Slave Traders, Samuel Samo, Joseph Peters, and William Tuff, tried in April and June, 1812, before the Hon. Robert Thorpe, LL.D. Chief Justice of Sierra Leone." 8vo. London. 1815. Editors.

give me up all the Slaves that Samo left under his care; and here is the list, twenty-eight in number." I said, "Major, I cannot believe that Samo has left so many people behind, because he always told me that he left only five or six old people." "Well," said the Major, "will you carry this list and the letter to M. Chatee?" I said, "Yes. I am well acquainted with M. Chatee. I will do it." I shewed the list to M. Chatee, and read the names of the Slaves. He said, that he knew them all: they had out of fear run into the bush; but five or six were there, which he would send on board. I went down to Kissing, to the Major, and reported what M. Chatee had said; and five people of Samo's also arrived. The Major said, "Well, I cannot stop any longer in the river, but shall write a promissory note in the name of M. Chatee, which he will have to sign, and you put your name as witness." The Note ran thus: "I, Whally Chatee, promise to deliver up twenty-one Slaves, the property of M. Samo, whenever they are called for, and come out of the bush; and also the Slaves belonging to Mr. Fraser and Captain Miller, &c." M. Chatee signed the note, after it had been translated to him; and I had to send it to Sierra Leone.

This note was the occasion of very injurious and violent treatment to Mr. Renner; and of rendering M. Chatee, who had always professed himself a friend to the Missionaries, toward Mr. Renner, for a time at least, a very angry enemy, because he chose to consider him, without any colour of justice, the occasion of those twenty-one people being demanded from him.

An armed vessel came into the river, in order to require M. Chatee to fulfil the obligation of this note. Mr. Renner was invited to be present, having been a witness thereto. He went, suspecting nothing to his hurt. But he was much deceived. He found the minds of the Natives set against him, under the false accusation that he had written and sent that note to Sierra Leone, and that if he had not done so the vessel would not have entered the river. The share which Mr. Renner had borne in the transaction

must have been before many witnesses; and it was the duty of all who knew it, to rescue him from such an injurious imputation.

I and Captain Cooper (says Mr. Renner) met M. Chatee in his town. He had with him about 200 armed people. The promissory note was produced; and M. Chatee had the boldness to deny it altogether. He declared, that he had never seen it, nor signed it; and that it was my own production, and consequently that I was a yamfa maker (deceiver) in the business. I had nothing to do but to convince him of his signing the paper, and shewed him the man who translated it to him. But he would hear no argument, and I was not permitted to speak, a freedom which generally even a Slave enjoys. The Devil was so at work, that M. Chatee frequently requested Captain Cooper to carry me off to Sierra Leone at once, without allowing me to bid farewell to my wife and family, and thus to turn me out of the country. I told him, freely and frankly, that he could not send me to Sierra Leone—that I was going to Bashia, and not to Sierra Leone.

He said, if he could not send me out of the river, who else could do it? I replied, my landlord, M. Backe, could send us away from our place, but even not he to Sierra Leone. "Well," said he, "I shall tell your landlord to send away his rogue-stranger." After much abusive language, he declared to all the people present that I was the greatest rogue in the country, and not fit to stay in it, and that every one should go home to his own house. When all went, I, consequently, went with the rest. But I was stopped in my progress. About half a mile from the town about twenty armed men overtook me, and by force carried me back to M. Chatee. I do not doubt in the least but that I should have fallen a victim to his fury, had he not killed a man before, and solemnly promised the people, on that occasion, and bound himself, by cutting off the head of a bullock, never to kill another man during his life. He was pleased, however, to order me, and his son Bangu, to his new town, to be in confinement at his pleasure. On our arrival at the place, I expected to have my feet clapped in irons, but it was not done. Bangu was very faithful to me;

"If my father kills you," said he, "he must kill me too, because you raised me, and was, indeed, a father to me."

This Palaver was on a Monday. I had a very sleepless night, expecting every minute the messenger of death. The next day I sent to M. Chatee, for permission to return to Bashia. He refused it day after day, till Thursday: when I sent him word that I should go to Bashia; and that nothing but force should prevent me. On my sending this message, he was pleased to let me go without seeing me.

In this manner was I treated by one to whose son we had given a wife, and who had received many kindnesses from us. That he called me rogue, I did not mind. *Through evil report and good report*, is the lot of all Christians. No matter, so long as *they say all manner of evil against us FALSELY*.

The want of liberty produced such a sensation in my mind as I never in my life felt before. What I suffered innocently, I thought but trifling; and it was a great comfort to me that I KNEW a Saviour—a secret support, of which the world knows nothing. This is the unspeakable privilege of all Believers, in all trials and circumstances. I remembered that my Saviour, *the Just, suffered for the unjust*; and, that He, the most innocent, had to *pay what he had not taken*.

State of Health of the Missionaries.

Under all these difficulties and dangers from the Slave Trade, the Missionaries, in the Rio Pongas in particular, have had much debility and sickness to contend with. The rains of 1813 were moderate, but the season sickly. Mr. Wilhelm was ill for many months. Speaking of last year, he says,

Though I began in the middle of November to recover from an illness of four months' duration; yet I felt still, for a long time, such a weakness in my head as discomposed me for writing. I am sorry to mention to you, that, of the last year, I can reckon only half-a-year's time that I could keep school with the children. Mr. Renner kept school as often as he could: but he was frequently prevented by other necessary business; and sometimes,

WESTERN AFRICA.—SIERRA LEONE.

Rev. L. Butcher appointed Chaplain.—State of the Colony.

COMMUNICATIONS have been very recently received by the Church Missionary Society from its Settlements on this Coast. The following Extracts from Mr. Butcher's Letters will much interest our readers.

Sierra Leone, Feb. 1, 1814.

Having perused your letter to me, dated August 16, 1813, respecting the Chaplaincy of this Colony, and a proper Schoolmaster, and the liberty granted me by the Society, of taking on me the spiritual charge of this Colony, should I see it to be my duty to do so, I was certainly at first very much at a loss how to act in this important affair.

On the one hand, I considered that my engagement with my Society was to be their immediate Missionary; that God, by their means, had led me to become a Missionary among the Fossoes, who, in general, testified much regard and esteem toward me: and to this, the charge which I received last year from the Society, to erect a Settlement on the river Dembia, which I could not possibly shake off with any easiness of mind.

On the other hand, the great number of inhabitants in this Peninsula—the utter want of a responsible and respectable Ministry—the despair in which the Society is of supplying this want from home—the many heathen in the colony—the multitudes of children—the great importance to the Society and their Missionaries of having a confidential medium of communication with their present and future Settlements—the great aid which might be rendered, through the blessing of God, by such means, to the spiritual interest of this colony, and perhaps of the whole coast—the condescension of his Excellency in accepting my feeble services:—these various considerations presented themselves to my mind as of vast importance; and much I wished for Brother Renner, with whom I might advise.

It occurred to me, however, that his Excellency being a well-wisher to the cause of our Society, I would go with your letter to him, and read him that paragraph in which you speak of the Chaplaincy. Accordingly I went, and he seemed to be highly pleased to hear that our Society bear it much on their heart to supply this colony with useful men. He promised me permission to erect the Gambier Settlement, and to act for the Society as their Missionary, till other Missionaries should come out to fill my station, if I would take the Chaplaincy upon me from this first of January, and he would give me the salary, provided I would sometimes come to the colony to solemnize Baptism and Matrimony, till I could entirely devote myself to the charge; upon which I accepted the Chaplaincy.

His Excellency would likewise be very glad if the Society would send out a proper Schoolmaster; with a wife, who could superintend the Female School: they would be of little, if any, expense to the Society.

His Excellency has likewise promised, that, if the Society would send out more Missionaries, with some useful mechanics to erect a school near Breetown, he would give them the loan of one of his country-seats, a large house, with 15 or 20 acres of land; and it would give him the utmost pleasure to see the New Plan fully established and acted upon. Should the Society be able to supply this place with such man, I have no doubt but much good might be effected, through the blessing of God: but I beg you to be aware whom you engage. *Discern the spirits*, whether they be HUMBLE, DISINTERESTED, ACTIVE, strict adherers to the Lutheran or Established Church of England; and, above all, ENTIRELY DEVOTED TO CHRIST AND HIS SERVICE. Tell them, again and again, that a Missionary must do every thing when called upon, except sin. I am now styled Chaplain here, which is a greater name among the generality of men, than that of a Missionary, but I rather think it is less, before God.

I have in this colony a large field to work upon: may the Lord enable me to become faithful in this station!

Since my being here, I have baptized upward of 200 persons, most of these captured Negroes. I am now baptizing every Sunday some of the captured Negro children, after I have given them instruction: these are, in general, given to the colonists as apprentices.

Some of the grown captured Negroes whom I baptized, gave me a most pleasing account of the work of God wrought in their souls. I baptized, lately, a native of the Temanee Country, by the name of Charles, whom I knew four years ago in the Susoo Country. Many years ago he was a workman to a Slave Trader. On one of the Trader's frolics he was ordered to fire some large guns, which he did, but, unluckily, shot away one of his legs: by this accident he was rendered unfit for a servant of a Slave Trader, as he could no longer run to kidnap people; but he turned to, and learned to sew, by which he has since got his living. I asked him why he wished to be baptized. He replied, in his broken and affecting dialect, "Dady, me be bad man. God shewed me same thing a long time ago, but me no minded. That time me lose my leg, I got very sick: me think I must die. One time when I was so sick, me lay down; me be all the same me sleep; but me no sleep: me see big, big very dark hole; me die, and people begin to carry me to that big dark hole: me cry too much (very much) to go there, and some good people come and took me up again before I got quite down. That time me come to myself again. Oh! me think God has shewn me some thing that I should take care and look for God, that I must not go into that big black hole when I die. . . . But me soon forgot all when I got well again, and did not mind God, but minded my country fashion. One time me see you, Mr. Butscher, in Bashia, me wanted to work with you; but you told me, you and your boys make the trowsers, but you give me that time four bars of tobacco as present. From time me go from one place to another to sew, me found oft trouble in my heart about God: me wear plenty Greegrees (preservatives, or nearly what the relics are among the Roman Catholics), but they no could make my heart sit down (make it easy). At last God brought me to this place: one time me pass chapel; me want to go in, but me think my cloth be bad too much, theth people no like me: me go back, and some do two time: me get trouble in my heart; me go again, that time me go in, sleep come to me; me do not know what is the matter me must sleep. Oh! that trouble my heart too much: me begin to pray: me go again; me hear talk of Jesus Christ; oh! my heart begin to sit down: me cast away all my Greegrees, they no do me good; but now I know God do

me good; I feel it in my heart; Oh! blessed be his name!"

When I came lately from Bramia, several of the captured Negroes of the Congo Nation were anxiously waiting for me, to be instructed previous to baptism. I had several very pleasing conversations with them.

Soon after I had baptized these Congo People, about 50 men and women, I married them according to the Laws of the Church of England, agreeably to their desire.

I am exceedingly glad to hear that the Lord has been pleased to open a way for his kingdom to be largely set up in the East, and I am well satisfied that the Brethren Schnarre and Rhanus have been sent thither, as I believe it was the leading hand of Providence that directed the Society to send them; otherwise I should not be satisfied, for they were appointed as Missionaries among the Susops, and I expected them here very soon. But I would beg the Society not to forget the poor, injured Africans, for they have been bought with the same Price as the Indians, and have been injured by our different nations even much more than the Indians. They are, indeed, worthy to be remembered.

SOUTH AFRICA.

Journeys of the Rev. John Campbell.

WE have mentioned the return of Mr. Campbell from his visit to the Missionary Stations, belonging to the (London) Missionary Society, in South Africa.

The following brief Narrative of his Journeys is extracted from the Twentieth Report of the Society, just published.

Mr. Campbell, agreeably to the proposed object of his Mission, has visited the various Missionary Stations in distant parts of South Africa; has suggested many regulations for their improvement; and has fixed upon several new places, in which Missionary Settlements may probably be established.

He reached Bethelsdorp on the 20th of March, 1818, and witnessed there a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival, in South Africa. He found natives exercising various trades; and cultivated fields extending two miles in length, on both sides of a river. The cattle had increased from 212 to 2206: from 300 to 400 calves were produced in a year, not more than 50 of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among the settlers: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty six dollars; and proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the Settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy six dollars in aid of the Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion—a Christian Church, cultivated fields and gardens, useful manufactories, a hospital, and an Auxiliary Missionary Society, among Hottentots!

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for Missionary Settlements, in ZUREVELD, near the Great Fish River; the Government having promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed on; where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a Settlement.

He next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and witnessed the happy effects of his labours. Here he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803. Mr. C. continued at Graaf Reinet about a week, and had an interview with Mr. Burchel, a botanical traveller in South Africa, who was

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's *disputing daily in the market*: Acts xvii. 17.

One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A faqueer by trade, on seeing Abdool, cried out—"Ho! you seller of (your) faith, will you give me any thing?"—Abdool: "If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I." The Faqueer replied, "So! I expected, now you are become English, you would be for setting me to work—I know *their way* is, 'Work for your bread! work for your bread!'"

On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British Territory.

Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity; of which, after having seen

this the Committee are fully aware; nor will they leave the interesting subject much longer a question.

By means of teachers educated on the new system, and subject to the controul of the Bible and School Commission, they are encouraged to think that they may thus be able to extend the knowledge of Christianity, of civilized language, and of useful arts, to the different and unenlightened tribes of Southern Africa. The Committee cannot but feel persuaded, that the most promising and effectual method of converting a barbarous people to true religion, is by imparting to their minds a love and susceptibility of knowledge, and by transforming their vagrant, plundering habits into those of order, honesty, and industry.

Extending thus their views, the Committee do not, however, overlook the more immediate and the more imperative duty of affording education and dispersing the Scriptures to the Colony in particular. What they have already done in this respect is now submitted to the judgment of the public;—what they will do hereafter, is left to its candour to determine.

Missionary Conference.

The Missionaries of the (London) Missionary Society purpose to hold Annual Meetings for mutual conference. Great advantages will be likely to result from such an interchange of observations and experience. The first meeting was to be held at Graff Reinet, in August last.

Intelligence from Griqualand, Orange River.

Mr. Anderson writes to the Secretary of the (London) Missionary Society, at the end of February—

We have received into our church fourteen by baptism; and we had the unspeakable happiness of proposing, last Wednesday Evening, twenty-one more, who are to be baptized next and the following Sabbaths. Many more are coming daily to speak to us about the state of their souls; inquiring after the Lord Jesus. We had been long walk

Abdool denied : but told them that he had no objection to pork.

An old man said, "I pray you satisfy me on two points, which I dislike greatly in the English : Why do they not cut the throat of the animals which they eat? and, why do they not use ablutions?"—"As to the first," said Abdool, "you yourselves eat fish without cutting their throat, and true religion is quite distinct from meat and drink. And, as to cleanness, you see how particular the English are in their dress and in their table, so as none among you can pretend to be : and, in respect of washings in religion, they are taught to make clean the heart."—"What, then," said the old man, "are you all saints?"—"No, alas!" said Abdool, "far from it! As to myself, I was as sinful as any of you may be, and still Satan raises evil passions in my heart; and I am every day a sinner before God : but there is this difference; that now, by faith in Jesus Christ, I am saved; and, by the water of baptism, I have been set apart to holiness, and now strive against sin, whilst ye are still in your former sins."

Jan. 14, 1813.—We reached Benares. On Friday, Abdool went up to Secrole to visit a Native Doctor there, of Portuguese Origin. They had much conversation together, with which the above person expressed himself greatly delighted. He thankfully accepted a copy of the Morning Prayer and Litany, promising to begin worship in his family. Abdool visited other Native Christians there, with less satisfaction. In returning to his boat, he had a long discussion with a crowd of Mussulmen.

On Saturday, Abdool went to Chunar; and, on Sunday forenoon, held Public Worship there. On that but few attended, but those were greatly affected; many of them even to loud sobbing and tears. They earnestly requested that he would preach again the next day, which he did to a large assembly; and on Tuesday also. They heard with great attention, and detained him long afterward with inquiries on the subject on which he had addressed them. A party came down to his boat, begging he would read the Scriptures to them: and adding, "Alas! when Master was here" (meaning Mr. Corrie, who had been Chaplain at Chunar), "we paid too little attention to his labours. Would you were to remain among us!"

On Sunday, after Morning Service, Abdool went into the Bazar to preach as usual. Several of the serious Invalids also went with him. He had for his discourse the sermon from Burder, entitled, "Universal Good News." Great attention was excited: and many came, from time to time, during his stay, to his boat, to inquire, and to beg copies of the Scriptures. About thirty copies were distributed; and more might have been given, if there had been great store. The Gazeer, or Native Justice of the Peace, took away a copy of Genesis and a copy of Sabat's Persian Translation of St. Matthew, Mark, and Luke.

Jan. 22.—At Mirzapore, a young man came on board, who said he had followed from Chunar on purpose to hear more from Abdool, and to beg a copy of the Translation. He is the son of a Zemindar, and appeared serious, and full of inquiries. He said he knew, that, in the latter days, all shall become of one religion; and he supposed the time to be at hand.

Above Mirzapore is a Hindoo Temple, where multitudes of sheep and goats are daily offered in sacrifice before an idol. The custom is, to cut off the head of an animal at a stroke with a sword, to present the blood with some money to the idol, and to carry the carcase home to eat. Abdool went on shore, and tried to call the attention of the crowd that was coming and going. He began with telling the Bramins, who were in attendance, the origin and meaning of sacrifices; and called to the people to listen. The Bramins told him, if he was going to make an offering, to do so; and if not, to go along: and assured the people that he was crazed. Finding he could gain no attention, he went on.

Jan. 23.—In the morning, we arrived at Allahabad.

The concourse of people assembled to celebrate the Annual Bathing Season was unusually great. Every one that bathes at the junction of the Ganges and Jumma, pays to Government a rupee: and, from a calculation made two days before the close of the festival, it was expected that 250,000 rupees would be collected. Those who drown themselves pay an additional sum to Government. One poor wretch had drowned himself with the usual ceremonies before our arrival. Several more had signified their intention of doing so at the eclipse of the sun on February 1st; and many, it was expected, as is

annually the case, would, from the pressure of the crowd, be thrust beyond their depth, and perish in the waters. The sight of such a multitude, collected on so deplorable an occasion, could not but affect a feeling mind. And is not *the error of Balaram* chargeable on those, who, *possessing the vision of the Almighty*, love and receive *the wages of such superstitious iniquity*?

Many Mussulmen came to see the fair, as it really appears to be. Among these is the widow of the late Nabob of Lucknow, Asufoldowlah; and, with her, many of the ancient Mahometan Nobility. To these Abdool was, as it appeared, well known; his uncle having been private tutor to that Prince. The godly sincerity of Abdool was here made manifest; as he had never spoken of his connections; evidently now considering it as immaterial "to whom related or by whom begot:" while the unconverted Hindoo places all his superiority in these things; and, if really lowly-born, will try to pass himself off as *some great one*, if he can.

Abdool had resided here two years, a long time ago; and, without knowing of the arrival of his Lucknow acquaintances, went into the town to call upon some of his former friends. On going from the river into the road he was met by Khojah Badshah Khan, son of the late Ghozi Oldeen Khan, who, from being Prime Minister to Shah Allum, withdrew to Culpes for religious retirement, and died there about six or eight years ago. The Nobleman ordered his servants to stop; and, calling after Abdool, inquired if he were not such an one. *Abdool*: "I perceive your honour remembers me; I need not, therefore, affirm that I am." On this the Khan exclaimed: "The Lord preserve me! I have often heard of Satan, but never saw him till now! What fair appearance have you put on to deceive people?"—*Abd.* "Pray, sir, have I been disrespectful in your presence, or stolen anything, or injured you in any way, that you should call me by such a name?"—The Khan, somewhat softened, said, "No, no! but I hear that you are turned Infidel. What made you embrace Christianity?"—*Abd.* "What your Honour heard is true; and I beg to declare before you, that I am indeed a Christian. I beg you will not think of me as such an one (naming a person), who halted between the Sheahs and Soonnis (the two principal Mahometan Sects), so that both stood in doubt of

him. I would not you should doubt of me. I am indeed and from my heart a Christian.”—*Khan*. “What disrespect is this, to confess your Infidelity even in my presence!”—*Abd*. “Sir, do not consider it disrespect to yourself; but, for the Truth’s sake I say it, and cannot say otherwise.”—*Khan*. “Since you are become a Feringee, why do you not cut off your beard, and dress as the English?”—*Abd*. “Sir, you err in calling me Feringee. That is the historical name for an European; and I, a Native of Hindostan, can never become an European. But call me, as I am, a Christian: prove to me my error; and do not think that true religion consists in a name or in dress.” After much conversation to this effect they separated.

On going into the town, Abdool went to the house of one who had been very licentious, even for a Mahometan, but has reformed. Here, after much argument, the master of the house declared that he considered Abdool so corrupted, that he must have the very carpet he sat upon washed to purify it!—*Abd*. “If you speak in respect to my personal character, I acknowledge myself so sinful that you may well think your carpet defiled by my touch; but, if you speak in respect of the Faith which I have embraced, you ought to consider your carpet purified!”

Going next into the house of a person who formerly held a commission in our Native Cavalry, who is retired here upon the Government Pension, he made himself known; and, on being recognized, the old Officer sent for all his friends to come and see him, of whom they had heard so much of late. At length, a large crowd collected: in the mean time, the old man was biting his lips with vexation; and telling Abdool, how many evil things he had heard of him.—*Abd*. “I am aware that many things of this sort are said of me; and, hearing of you as having become religious, I therefore now called, hoping that you will hear the truth from myself, and not be led away by false reports.”—“It is true,” said the old man, “I am become religious. I hate the Infidels (that is, the British), and mean to throw up their pension, and have no more to do with them.”—*Abd*. “Look there now: had you served the Mahrattas, and lost an arm or a leg in battle, would they have given you a pension? And consider how many servants of the Nabob, yea, some who

have been servants to his father and grandfather, are turned off in their old age without provision; and these, whom you call Infidels, have given you a handsome subsistence, and you pass your old age in ease! Consider your words, and say who is the Infidel."—"Well, well," said he, "but I can never be of their religion: they are so unclean, eating all kinds of food, and never using ablutions."—*Abd.* "But who forbids them to bathe? There is nothing said in the Gospel on these subjects; and, since you place so much holiness in these things, had you not better strip yourself to a cloth round your middle, and go bathe at the junction of the rivers among the Hindoos? They fancy that great holiness!"

In going to the house of a merchant, Abdool passed by a Mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The Reader began: "O God, enlighten our hearts with the light of faith!" Abdool said aloud, "Amen!" The Reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, "Amen!" The Reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: "You said Amen to the first sentence, but to no other: why was this?"—*Abd.* "Because the first sentence was right, and was the prayer of holy men of old; but the latter part is an invention of late date."—*Query:* "How do you make that appear?"—*Abd.* "You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time." Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* "I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another." These asked who that might be. He answered: "I am restrained, and

enabled to bear your reproach, by the power of the Holy Spirit." They were silent.

He went last to the old Merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ *at the eleventh hour*. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, "Where is Mr. Brown now?"—*Abd.* "He is where he has long intended to go. He is no longer in this world." They said, "That is very well! May you soon go after him, and no longer make this ado about your Religion?"—*Abd.* "I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think not that this Religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among your own selves to supply my place."

The above is a very abridged account of what passed on that day. In the evening, Abdool was quite exhausted: and, for two days after, appeared much cast down: but, on reading the account of the opposition which Jeremiah met with, he seemed much encouraged; and commented, with great feeling, on the impatience which the Prophet discovered, saying, that he had to-day found his own history: adding, "How truly is this the word of God! From David, all the Prophets agree with the Gospel, in writing the heart *deceitful above all things and desperately wicked!*"

Feb. 5, 1813.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a Holy Man. He is the proprietor of several villages; and is a man of more than ordinary good-nature. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His Place of Worship is held very sacred, and many go thither as on a kind of pilgrimage. On Abdool looking

in at the outer gate of the premises, one who was going in said, "Come on, and pay your devotions."—*Abd.* "What place is this?"—"It is a holy place: come in."—*Abd.* "What advantage will arise from my going in?"—*Stranger*: "Why every body goes."—*Abd.* Though every body should act senselessly, why should I?"—On this the Old Man came, and asked Abdool who he was?—*Abd.* "I am one of Mankind, a Servant of God." The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian Lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* "Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost Caste."—"You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides Histories and Books of Amusement?"—*Abd.* "Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession,"—"Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are Four Divine Books."—*Abd.* "Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;" mentioning, Isaiah and Daniel, and saying that David was the author of the Psalms."—"Well," said the Old Man, "I never knew that before; and have the English any kind of Worship among them?"—*Abd.* "Certainly they have: but they are taught to shut their door, and to *pray to their Father who seeth in secret*. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed: but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?"—The Old Man said, "Oh no!"—*Abd.* "Then are you not an offender?"—"Alas! yes."—*Abd.* "Now the Christians are taught to believe in Jesus as enduring the shame and pain and death on the Cross which they deserve; and that, through faith

in his sufferings; they shall be saved." They do indeed obey God; yet not of themselves, but by his grace: and their obedience attends their salvation, though not as the price of it." The Old Man expressed great thankfulness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between Spiritual Guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: "There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, *The blood of Jesus Christ, the Son of God, cleanseth from all sin!*" He requested Abdool would write to him, from time to time, on such subjects.

At Dahanow, Abdool went to the house of the head man; who, on hearing the name Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

Feb. 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly; and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most ad-

visible for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

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ment into Chinese, and printed the three first Gospels. The Old Testament is translated to the Second Book of Samuel, and commenced printing.

4. Progress has been made, more or less, in translating and printing the New Testament in the following languages: Assamese, Carnata, Nepalese, Maldivian, Basa, Cashmirean, Sikh, Guseratic, Burman, Telinga.

5. The Missionaries are also printing, for the Calcutta Bible Society, the New Testament in Cingalese, Persian, Tamul, Hindostanee, and Malay.

Works relative to Oriental Literature.

Dr. Carey has published,

1. The Ramayana of Valmiki, a Sungskrit poem, with an English translation (in conjunction with Dr. Marshman), under the patronage of the Asiatic Society, and College of Fort William. Three Volumes 4to. are already published; dedicated to Sir George Barlow.

2. A Grammar and Dialogues in Bengalee. Second edition.

3. A Grammar of the Mahratta Language. Second edition.

4. A Mahratta Dictionary.

5. A Sungskrit Grammar, 4to.; dedicated to Mrs. Wellesley.

Dr. Marshman has commenced publishing the Works of Confucius in the original, with a Translation and Commentary; dedicated to Lord Minto.

Mr. Ward has published a second edition of a Work in four quarto volumes, on the Religion, Writings, and Manners of the Hindoos.

The annual expenditure of this Society has generally been about 6000*l*.; but this year it has amounted to 9000*l*. exclusive of the expenses of sending two Missionaries to the East Indies; Mr. Trowt, and Mr. E. Carey, nephew of Dr. Carey. Another is expected soon to sail to the same quarter. Mr. Rowe, also, will present be in need of very considerable pecuniary assistance.

July, 1814.

WESTERN AFRICA.—SIERRA LEONE.

Rev. L. Butcher appointed Chaplain.—State of the Colony.

COMMUNICATIONS have been very recently received by the Church Missionary Society from its Settlements on this Coast. The following Extracts from Mr. Butcher's Letters will much interest our readers.

Sierra Leone, Feb. 1, 1814.

Having perused your letter to me, dated August 16, 1813, respecting the Chaplaincy of this Colony, and a proper Schoolmaster, and the liberty granted me by the Society of taking on me the spiritual charge of this Colony, should I see it to be my duty to do so, I was certainly at first very much at a loss how to act in this important affair.

On the one hand, I considered that my engagement with my Society was to be their immediate Missionary; that God, by their means, had led me to become a Missionary among the *Sincoos*, who, in general, testified much regard and esteem toward me: add to this, the charge which I received last year from the Society, to erect a Settlement on the river *Dambia*, which I could not possibly shake off with any easiness of mind.

On the other hand, the great number of inhabitants in this Peninsula—the utter want of a responsible and respectable Ministry—the despair in which the Society is of supplying this want from home—the many heathen in the colony—the multitudes of children—the great importance to the Society and their Missionaries of having a confidential medium of communication with their present and future Settlements—the great aid which might be rendered, through the blessing of God, by such means, to the spiritual interest of this colony, and perhaps of the whole coast—the condescension of his Excellency in accepting my feeble services:—these various considerations presented themselves to my mind as of vast importance; and much I wished for Brother Renner, with whom I might advise.

It occurred to me, however, that his Excellency being a well-wisher to the cause of our Society, I would go with your letter to him, and read him that paragraph in which you speak of the Chaplaincy. Accordingly I went, and he seemed to be highly pleased to hear that our Society bear it much on their heart to supply this colony with useful men. He promised me permission to erect the Gambier Settlement, and to act for the Society as their Missionary, till other Missionaries should come out to fill my station, if I would take the Chaplaincy upon me from this first of January, and he would give me the salary, provided I would sometimes come to the colony to solemnize Baptism and Matrimony, till I could entirely devote myself to the charge; upon which I accepted the Chaplaincy.

His Excellency would likewise be very glad if the Society would send out a proper Schoolmaster; with a wife, who could superintend the Female School: they would be of little, if any, expense to the Society.

His Excellency has likewise promised, that, if the Society would send out more Missionaries, with some useful mechanics to erect a school near Freetown, he would give them the loan of one of his country-seats, a large house, with 15 or 20 acres of land; and it would give him the utmost pleasure to see the New Plan fully established and acted upon. Should the Society be able to supply this place with such man, I have no doubt but much good might be effected, through the blessing of God: but I beg you to be aware whom you engage. *Discern the spirits*, whether they be *humane, disinterested, active*, strict adherers to the Lutheran or Established Church of England; and, above all, *entirely devoted to Christ and his service*. Tell them, again and again, that a Missionary must do every thing when called upon, except sin: I am now styled Chaplain here, which is a greater name among the generality of men, than that of a Missionary, but I rather think it is less, before God.

I have in this colony a large field to work upon: may the Lord enable me to become faithful in this station!

Since my being here, I have baptized upward of 200 persons, most of these captured Negroes. I am now baptizing every Sunday some of the captured Negro children, after I have given them instruction: these are, in general, given to the colonists as apprentices.

Some of the grown captured Negroes whom I baptized, gave me a most pleasing account of the work of God wrought in their souls. I baptized, lately, a native of the Temance Country, by the name of Charles, whom I knew four years ago in the Susoo Country. Many years ago he was a workman to a Slave Trader. On one of the Trader's frolics he was ordered to fire some large guns, which he did, but, unluckily, shot away one of his legs : by this accident he was rendered unfit for a servant of a Slave Trader, as he could no longer run to kidnap people ; but he turned to, and learned to sew, by which he has since got his living. I asked him why he wished to be baptized. He replied, in his broken and affecting dialect, "Daddy, me be bad man. God shewed me same thing a long time ago, but me no minded. That time me lose my leg, I got very sick : me think I must die. One time when I was so sick, me lay down ; me be all the same me sleep ; but me no sleep : me see big, big very dark hole ; me die, and people begin to carry me to that big dark hole : me cry too much (very much) to go there, and some good people come and took me up again before I got quite down. That time me come to myself again. Oh ! me think God has shewn me some thing that I should take care and look for God, that I must not go into that big black hole when I die. . . . But me soon forgot all when I got well again, and did not mind God, but minded my country fashion. One time me see you, Mr. Butscher, in Bashia, me wanted to work with you ; but you told me, you and your boys make the trowsers, but you give me that time four bars of tobacco as present. From time me go from one place to another to sew, me found oft trouble in my heart about God : me wear plenty Greegrees (preservatives, or nearly what the relics are among the Roman Catholics), but they no could make my heart sit down (make it easy). At last God brought me to this place : one time me pass chapel ; me want to go in, but me think my cloth be bad too much, then people no like me : me go back, and some do two time : me get trouble in my heart ; me go again, that time me go in, sleep come to me ; me do not know what is the matter me must sleep. Oh ! that trouble my heart too much : me begin to pray : me go again ; me hear talk of Jesus Christ ; oh ! my heart begin to sit down : me cast away all my Greegrees, they no do me good ; but now I know God do

me good; I feel it in my heart; Oh! blessed be his name!"

When I came lately from Bramia, several of the captured Negroes of the Congo Nation were anxiously waiting for me, to be instructed previous to baptism. I had several very pleasing conversations with them.

Soon after I had baptized these Congo People, about 50 men and women, I married them according to the Laws of the Church of England, agreeably to their desire.

I am exceedingly glad to hear that the Lord has been pleased to open a way for his kingdom to be largely set up in the East, and I am well satisfied that the Brethren Schnarre and Rhanus have been sent thither, as I believe it was the leading hand of Providence that directed the Society to send them; otherwise I should not be satisfied, for they were appointed as Missionaries among the Susops, and I expected them here very soon. But I would beg the Society not to forget the poor, injured Africans, for they have been bought with the same Price as the Indians, and have been injured by our different nations even much more than the Indians. They are, indeed, worthy to be remembered.

SOUTH AFRICA.

Journeys of the Rev. John Campbell.

WE have mentioned the return of Mr. Campbell from his visit to the Missionary Stations, belonging to the (London) Missionary Society, in South Africa.

The following brief Narrative of his Journeys is extracted from the Twentieth Report of the Society, just published.

Mr. Campbell, agreeably to the proposed object of his Mission, has visited the various Missionary Stations in distant parts of South Africa; has suggested many regulations for their improvement; and has fixed upon several new places, in which Missionary Settlements may probably be established.

He reached Bethelsdorp on the 20th of March, 1818, and witnessed there a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival, in South Africa. He found natives exercising various trades; and cultivated fields extending two miles in length, on both sides of a river. The cattle had increased from 212 to 2206: from 300 to 400 calves were produced in a year, not more than 50 of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among the settlers: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty six dollars; and proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the Settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy six dollars in aid of the Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion—a Christian Church, cultivated fields and gardens, useful manufactories, a hospital, and an Auxiliary Missionary Society, among Hottentots!

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for Missionary Settlements, in ZUREVELD, near the Great Fish River; the Government having promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed on; where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a Settlement.

He next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and witnessed the happy effects of his labours. Here he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803. Mr. C. continued at Graaf Reinet about a week, and had an interview with Mr. Burchel, a botanical traveller in South Africa, who was

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just returned from an excursion very far north, and was the first European who had penetrated to that part of Africa from Graaf Reinet.

After receiving from Mr. Burchel valuable directions and cautions, accompanied by the native who had been Mr. B.'s guide, he commenced his journey to the Orange River, about the 10th of May. Mr. Kicherer and other friends accompanying him a week's journey, as far as the limits of the Colony; preaching, wherever they had opportunity, to the boors and the heathen, some of whom had never heard of a God, nor had they a word in their language whereby to denote the Divine Being! He crossed the wild Boschemen's country till he reached the Orange River; and, after travelling about one hundred miles along its banks to the eastward, found a ford which he safely crossed: he describes the river as wider than the Thames at London Bridge.

The next day he reached Klaar Water, the Missionary Settlement which has long been under the care of the Brethren Anderson, Kramer, and Janz. Here he remained but a few days; and left it, accompanied by Messrs. Anderson, Kok, and Hendrick, in order to explore a large and populous city which had been described to him.

After travelling ten days in the direction of N. N. E. they arrived at the city of LATAKKOO, which contains about 1300 houses, neatly built, and about 8000 inhabitants. After waiting ten days for the King Mateebee, who was absent on a jackal-hunt, Mr. Campbell was introduced to him at sun-set. He requested leave to send Missionaries to his people, to acquaint them with the religion of Jesus Christ. After starting several objections to that measure, which Mr. C. answered to his satisfaction, the king gave him this laconic answer—"Send them, and I will be a father to them." This conference was repeated publicly, at the request of the king, on the next day, in the presence of his subjects, and the same liberty to send Missionaries was then openly granted.

Mr. Campbell obtained here, information that there were twenty tribes of people, north of Latakkoo, who all speak the same language, and who are still more civilized.

From Latakkoo he travelled eastward; and, in five

days, reached a large Coranna Town called Malapeetza. To this place also he obtained leave from the chief and majority of the inhabitants to send Missionaries.

Travelling southward from thence, he went in search of the Malalaren River; and discovered a krall, situated in a most beautiful valley, where Makoon, the chief of all the Boschemen in that part of Africa, resided. He appeared to be a man of talents; and, though he had never before seen a European, he consented to Mr. Campbell's proposal of sending Missions thither also.

Thence, Mr. C. travelled along the Malalaren River to its junction with the Great Orange River; which he discovered to be composed of four smaller rivers, the Malalaren, the Yellow River, and two others, which he named, in compliment to his respected friends, the Governor and the Secretary at the Cape, the Craddock and the Alexander.

Mr. Campbell and his friends then returned to Klaar Water, after a tour of six weeks; and Mr. C. continued about a fortnight there to arrange the affairs of that Settlement.

He then proceeded on a route entirely new, across the continent of Africa, westward, pursuing nearly the course of the Great Orange River; and, on the 13th of September, reached Little Namaqualand, on the western coast, where he had the pleasure of meeting the Brethren Albrecht, Schmelen, and Ebner, labouring in their usual manner.

Hence he dispatched Mr. Schmelen toward the mouth of the Great River, distant about ten days' journey, to ascertain, if possible, whether supplies could be obtained by sea from the Cape. Should this be found practicable, it will prove of great advantage to the settlers on the banks of that river, and save the labour and expense of long journeys by land to and from Cape Town.

Mr. Schmelen was desired, after exploring the country, especially the coast of Great Namaqualand, to penetrate, if possible, into the Damara Country; that he might obtain information concerning its inhabitants, and the regions beyond them, known to Europeans only by name.

After a journey of nine months, Mr. Campbell returned to the Cape.

Miscellaneous.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collections, by the Rev. Isaac Saunders, M. A., on a Journey with Thomas Riddle Kemp, Esq., M. P., one of the Vice-Presidents of the Society :

July 7. <i>Grantham</i> : (Rev. Mr. Easton, Vicar :)	£. 25	17	4
10. <i>Barnsley</i> : (Rev. Mr. Menoe :)	15	0	11
Annual Subscription	2	9	0
16. <i>Worsborough</i> : (Rev. Mr. Arnold :)	3	3	4½
20. <i>Staindrop</i> : (Rev. John Thornhill, M. A. Vicar :)	6	11	7½
21. <i>Bernard Castle</i> : (Rev. Mr. Wright, Curate :)	9	6	1½
Donations	2	2	0
22 and 24. <i>Darlington</i> : (Rev. Mr. Topham :)	24	15	3½
Subscription and Donations	5	2	6
27. <i>South Shields</i> : (Rev. Mr. Wallis, and Rev. Mr. Mantham :)	21	10	0
29. <i>Belford</i> : (Rev. Mr. Fenton, Curate :)	6	9	6
31. <i>Berwick</i> : (Rev. Mr. Barnes, Vicar :)	17	9	6
31. <i>Tweedmouth</i> : (Rev. Mr. Bainbridge, Curate :)	6	13	0
Aug. 1. <i>Haddington</i> —Episcopal Chapel : (Rev. Charles Terrott, Minister :)	9	10	8
14. <i>Glasgow</i> —Episcopal Chapel : (Rev. Mr. Routledge, Minister :)	68	14	0
Annual Subscriptions	5	5	0
21. <i>Kirkcubbin</i> : (Rev. Mr. Pattinson, Rector :)	6	19	0
21. <i>Carlisle</i> —St. Cuthbert's : (Rev. John Pawtett, M. A., Rector : Rev. W. P. Briggs, M. A., Lecturer :)	20	18	0
Annual Subscription	7	1	0
21. <i>Arbroath</i> : (Rev. Fergus Graham, M. B., Rector :)	15	16	1½
28. <i>Kendal</i> —St. George's : (Rev. William Whitelock, M. A., Minister :)	28	18	6
Sept. 4. <i>LANCASTER</i> —St. Anne's : (Rev. Robert Houghton, M. A., Minister :)	24	19	6
11. <i>Berby</i> —St. Werburgh's : (Rev. E. Unwin, M. A., Vicar :)	33	2	6
11. <i>Orto</i> —St. Michael's	13	12	6
21. <i>Spoken</i> : (Rev. F. O. Howard, M. A., Curate :)	17	12	1½
Annual Subscription	5	4	0

Total £ 200 10 0

1814.] CONTRIBUTIONS TO CHURCH MISSION. SOC. 383.

	L.	s.	d.
NEWLAND ASSOCIATION: (in all, with Collections made at Crickhowell and Llangenny Churches, (92l. 18s. 10½d.) Fourth Quarter	21	7	1
By Mr. D. Cones, from Lynn: Three Quarters ..	2	8	0
Collection at Newchurch, Carmarthenshire: by Rev. John Jenkins, Minister	3	0	0
"Friends, Undergraduates" at Cambridge, by J. G. Browne and John Blackburn, Esqrs. (in all, 46l.)	15	0	0
ST. CLEMENT DANES SUNDAY SCHOOL ASSOCIATION: Third Contribution: by Mr. H. C. Christian, Superintendent (in all, 19l. 18s. 6d.)	3	14	0
Mr. W. W. Fysh, Lynn	10	10	0
WAKEFIELD ASSOCIATION: (in all, 106l. 17s. 2d.)	42	0	0
BLACKFRIARS ASSOCIATION: by Rev. W. Goode, M. A.: (in all, 147l. 4s. 6d.)	10	0	0
By Miss Chambers, Hackney: Fifth Quarter: (in all, 16l. 11s. 9d.)	3	7	0
CLIFTON-ON-DUNSTON ASSOCIATION: by Rev. J. H. C. Moor, M. A.: (in all, 47l. 3s. 9d.)			
Contributions:	13	12	1
Collection, by Rev. T. Jones	13	7	11
	26	0	0
By Mr. Isaac Smith, jun. and Family: a Weekly Contribution	3	0	0
BRADFORD ASSOCIATION (Yorkshire): by John Raud, Esq. Treasurer: (in all, 193l.)	60	0	0
Collections by Rev. John Buckworth, M. A., of Dewsbury:			
Aug. 14. Mirfield, near Dewsbury: (Rev. T. Sedgwick, Vicar:)	12	15	6
21. Colsterworth, Lincolnshire: (Rev. John Corrie, Curate:)	7	5	6½
28. Skillington, ditto: (Rev. John Corrie, Curate:)	4	0	1
Sep. 4. St. Mary's, Stamford: (Rev. Mr. Monkhouse, Vicar: Rev. Mr. Mounsey, Curate:)	15	4	2
A Friend to the Society	1	0	0
	40	5	3½
LEICESTER AND LEICESTERSHIRE ASSOCIATION: (in all, 290l.)	50	0	0
NORFOLK AND NORWICH ASSOCIATION: (in all, 1100l.)	150	0	0
By Miss E. Grey, Portsmouth Dock Yard	2	12	0
From Coventry, by the Rev. John Davies, M. A. ..	16	4	7
By Mrs. Fowell, Cambridge, from a Monthly Meeting of Young Ladies	4	3	0

	L.	s.	d.
Cork Missionary Society: by Rev. H. Invin: Second Donation: (in all, 80 <i>l.</i>)	20	0	0
By Rev. John Davies, M. A., from Coventry:			
Weekly Contributions collected by Messrs. Lee-son, Stean, Arnold, and Qawin, and Mrs. Bagshaw and Mrs. Shaw.....	7	10	5
Sundry Subscriptions and Donations	8	14	2
	16	4	7

Contributions to the School Fund.

(The Names in *Italic* are those directed by the Contributors to be given to the liberated Slave Children toward whose support and education their benefactions shall be applied.)

"Llewellyn of Wales:" Half Year: for David, Morgan, Owen, Evan, Anne, Martha, Lucy, and Sarah Llewellyn	20	0	0
From Members of the Society of Friends at Darlington; by T. R. Kemp, Esq., M. P., and Rev. Isaac Saunders, M. A.			
Backhouse, Mr. Thomas	5	0	0
Backhouse, Mr. Jonathan, jun.	5	0	0
Cudworth, Mr. William	0	10	6
Janson, Mr. William	1	0	0
Pease, Mr. Edward	2	0	0
Pease, Mr. T.	0	10	6
	£14	1	0

ERRATA.

P. 199, l. 7, for *Fifth*, read *Fourth*.

P. 199, l. 16, for *Kensington*, read *Kennington*.

P. 328, l. 21, for *fruits*, read *first-fruits*.

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Vol. II.

Biography.

LIFE OF THE REV. JOHN ELIOT.

THE APOSTLE OF THE NORTH AMERICAN INDIANS.

(Continued from p. 351.)

MR. ELIOT, having now made sufficient progress in the uncouth tongue of the Indians to make himself understood by them with the occasional aid of an interpreter, entered on his labours among the neighbouring tribes. He had but a short distance to travel, before he entered into the wildest scenes of uncivilized life: as the Settlers had, at this period, done little more than establish themselves in a few places on the coast; the whole of the interior being in the possession of the Natives, who have since been lost among the Settlers, or have withdrawn far inland in consequence of the increase of their visitors.

Having given notice to some Natives, whose wigwams, or tents, were pitched within a few miles of Roxbury, that he purposed to pay them a visit, he accordingly proceeded to their residence, in company with three friends, and opened his intercourse with them on the 28th of October, 1646.

We shall abstract the account of his first interviews with the Indians in his own simple and expressive words, from a scarce tract published in

1647, entitled, after the quaint fashion of his time, "The Day-breaking, if not the Sun-rising, of the Gospel, with the Indians in New England."

First Interview with the Indians.

A little before we came to their wigwams, five or six of the chief of them met us with English Salutations, bidding us much welcome. Leading us into the principal wigwam, belonging to Waaubon, we found many men, women, and children, gathered together from all quarters; having been exhorted thereto by Waaubon, the chief minister of justice among them, who himself gives more hope of serious respect to the things of God than any that as yet I have known of that forlorn generation.

Being all there assembled, we began with prayer; which now was in English, we being not so far acquainted with the Indian Language as to express our hearts therein before God or them. We hope to be able to do this ere long; the Indians desiring it, that they also may know how to pray: but we began thus in a tongue unknown to them; partly to let them know that the duty of prayer was serious and sacred; and partly for our own sakes, that we might the more fully agree together in the same request and heart-sorrows for them, even in that place where God was never wont to be called upon.

When prayer was ended, it was an affecting and yet glorious spectacle, to see a company of perishing and forlorn outcasts diligently attending to the blessed word of salvation then delivered, and professing that they understood all that was then taught them in their own tongue. For about an hour and a quarter the sermon continued; wherein one of our company* ran through all the principal matters of religion: beginning first with a repetition of the Ten Commandments, and a brief explication of them; then shewing the curse and dreadful wrath of God against all those who break them, or any one of them, or the least tittle of them; and so applying the whole unto the condition of the Indians then present, with much affection. He then preached

* In this modest manner the writer designates himself.

Jesus Christ to them, as the only means of recovery from sin and wrath and eternal death: he explained to them who Christ was, and whither he was gone, and how he will one day come again to judge the world. He spake to them of the blessed state of all those who believe in Christ, and know him feelingly: he spake to them also, observing his own method as he saw most fit to edify them, concerning the creation and the fall of man, the greatness of God, the joys of heaven, and the horrors of hell; and urging them to repentance for several known sins wherein they live. On many things of the like nature he discoursed; not meddling with matters more difficult, until they had tasted more plain and familiar truths.

Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions, to see what they would say to them; that so we might skrew, by variety of means, something or other of God into them. But, before we did this, we asked them if they understood all that which was already spoken; and whether all of them in the wigwam did understand, or only some few. They answered to this question, with a multitude of voices, that they all of them understood all that which was spoken to them.

We then desired to know of them if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of them propounded presently several questions, to which we think some special wisdom of God directed them.

One asked, "How may we come to know Jesus Christ?"

We answered, that if they were able to read our Bible, the Book of God, therein they would see most clearly who Jesus Christ was. But, since they could not yet read that book, we wished them to meditate on what they had now heard out of God's book; and to do this much and often, both when they lay down on their mats in their wigwams, and when they rose up and went alone into the fields and woods: so God would teach them. And especially if they used a third help, which was prayer to God: we told them, that, although they could not make long prayers, as we English could, yet if they did but sigh and groan, and say thus—"Lord, make me to know Jesus Christ, for I know him not"—and if they

did say so again and again with their hearts, that God would teach them to know Jesus Christ: because he is a God that will be found of them that seek him with all their hearts; and hears the prayers of all men, Indian as well as English; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ. And we advised them, as a further help, to confess their sins and ignorance unto God; and to acknowledge how justly God might deny them the knowledge of Christ, because of their sins.

These things were spoken by him who had preached to them, in their own language: borrowing, now and then, some small helps from the interpreter whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves: but this we perceived, that a few words from the Preacher were more regarded than many from the Indian Interpreter.

One of them, after this answer, replied to us that he was a little while since praying in his wigwam, unto God and Jesus Christ, that God would give him a good heart; and that, while he was praying, one of his fellow Indians interrupted him, and told him, that he prayed in vain, because Jesus Christ understood not what Indians speak in prayer, because he had been used to hear Englishmen pray and so could well enough understand them, but with Indian Language in prayer he thought he was not acquainted, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand, Indian Prayers.

This question sounding just like themselves, we studied to give as familiar an answer as we could; and therefore in this, as in all other our answers, we endeavoured to speak nothing without clearing of it up by some familiar similitude. Our answer summarily was therefore this: that Jesus Christ, and God by him, made all things; and makes all men, not only English but Indian Men: and, if he made them both, then he knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayers: and if he made Indian Men, then he knows all Indian Prayers also. We bade them look upon that Indian Basket that was before them: there

were black and white straws, and many other things of which they made it: now though others did not know what those things were who made not the Basket, yet he that made it must needs tell all the things in it: so, we said, it was here.

Another proposed this question, after this answer: Whether Englishmen were ever at any time so ignorant of God and Jesus Christ as themselves?

When we perceived the root and reach of this question, we gave them this answer: That there are two sorts of Englishmen: some are bad and naught, and live wickedly and basely, (describing them); and these kind of Englishmen, we told them, were in a manner as ignorant of Jesus Christ as the Indians now are; but there are a second sort of Englishmen, who though for a time they lived wickedly also, like other profane and ignorant English, yet, repenting of their sins, and seeking after God and Jesus Christ, they are good men now, and now know Christ, and love Christ, and pray to Christ, and are thankful for all they have to Christ, and shall at last, when they die, go up to heaven to Christ: and we told them that all these also were once as ignorant of God and Jesus Christ as the Indians are, but by seeking to know him, by reading his book, and hearing his word, and praying to him, they now know Jesus Christ; and just so shall the Indians know him, if they so seek him also, although at the present they be extremely ignorant of him.

After some other questions, respecting the Commandments, one of them asked

“How is all the world become so full of people, if they were all once drowned in the Flood?”

We told them at large the story and causes of Noah's preservation in the Ark, and so their questioning ended. We then saw it to be our time to propose some few questions to them, and so to take occasion thereby to open the things of God more fully.

Our first question was, Whether they did not desire to see God, and were not tempted to think that there was no God, because they could not see him.

Some of them replied thus: That indeed they did desire to see him, if it could be; but they had heard from us that he could not be seen: and they did believe, though their eyes could not see him, yet that he was

to be seen with their soul within. Hereupon we sought to confirm them the more; and asked them if they saw a great wigwam, or a great house, would they think that Raccons or Foxes built it, that had no wisdom; or would they think that it made itself; or that no wise workman made it, because they could not see him that made it. No: they would believe some wise workman made it though they did not see him: so should they believe concerning God, when they looked up to heaven; the sun, moon, and stars, and saw this great house which he hath made: though they do not see him with their eyes, yet they have good cause to believe with their souls that a wise God, a great God, made it.

We, knowing that a great block in their way to believing, is, that there should be but one God, and yet this God in many places; therefore we asked them, whether it did not seem strange that there should be but one God, and yet this God be in Massachusetts, at Connecticut, at Quinipeiock, in old England, in this wigwam, and in the next every where. Their answer was by one most sober among them: That indeed it was strange, as every thing else which they heard preached was strange also; and they were wonderful things, which they never heard of before: but yet they thought it might be true, and that God was so big every where: whereupon we further illustrated what we said, by wishing them to consider of the light of the sun, which though it be but a creature made by God, yet the same light which is in this wigwam was in the next also, and the same light which was here at Massachusetts was at Quinipeiock also, and in old England also, and every where at one and the same time the same; much more was it so concerning God.

We asked them also, Whether they did not find somewhat troubling them within, after the commission of sin, as murder, adultery, theft, lying, &c. and what they thought would comfort them against that trouble when they came to die and appear before God.

They told us that they were troubled; but they could not tell what to say to it, what should comfort them: he, therefore, who spake to them at first, concluded with a doleful description (so far as his ability to speak in that tongue would carry him) of the trembling and mourning condition of every soul that dies in sin, and that shall be cast out of favour with God.

After three hours' time thus spent with them, we asked them if they were not weary ; and they answered, No. But we resolved to leave them with an appetite. The chief of them seeing us conclude with prayer, desired to know when we would come again : so we appointed the time : and, having given the children some apples, and the men some tobacco and what else we then had at hand, they desired some more ground to build a town together ; which we did much like of, promising to speak for them to the General Court, that they might possess all the compass of that hill, upon which their wigwams then stood : and so we departed with many welcomes from them.

Waubon, in whose wigwam this interesting scene took place, had readily received the previous overtures of Mr. Eliot ; and had voluntarily offered his eldest son to be educated, and trained up in the knowledge of God, hoping, as he told Mr. Eliot, that his son might come to know God, although he despaired much concerning himself. His son had been accordingly placed under instruction ; and was found, at this first interview, standing by his father among his Indian Brethren, dressed himself in English Clothes.

Second Interview with the Indians.

Encouraged by the reception which had been given to his first serious attempt to instruct the Natives in Christianity, Mr. Eliot determined to pursue his object. On the 11th of November he met, in the wigwam of Waubon, a still larger number of Indians than before.

After prayer in the English Tongue, and catechizing the children on a few of the most important points of religion, he addressed the assembly, in their own language, to the following effect:—

We are come to bring you good news from the great God Almighty, Maker of heaven and earth: and to tell you how evil and wicked men may come to be good; so as, while they live, they may be happy; and, when they die, they may go to God and live in heaven.

He discoursed to them, with much affection, for about an hour, concerning the character of God, and the way of reconciliation by Jesus Christ. The whole assembly appeared very serious: one man, in particular, poured out many tears; and shewed much affliction, without any affectation of being seen.

When Mr. Eliot ceased, an old man asked whether it was not too late for one so near death to repent or seek after God.

This question (says Mr. Eliot) affected us not a little with compassion. We held forth to him the Bible; and told him what God said in it concerning such as are hired at the eleventh hour of the day: we told him also that if a father had a son who been disobedient many years, yet if at last that son fall down upon his knees, and weep, and desire his father to love him, his father is so merciful that he will readily forgive him: so we said it is much more with God, who is a more merciful Father to those whom he hath made than any father can be to his rebellious child, if they fall down, and weep, and pray, and repent, and desire forgiveness for Jesus Christ's sake. And we farther added, that, look as if a father did call after his child to return and repent, promising him favour, the child might then be sure that his father would forgive him; so now the day of God was risen upon them, and he had sent us to preach repentance for the remission of sins; and that they might be sure to find favour, though they had lived many years in sin; and that therefore, if now they did repent, it was not too late, as the old man feared; but that, if they did not come when they were thus called, God would be greatly angry with them, especially considering that now they must sin against knowledge, whereas before we came to them they knew not any thing of God at all.

Having spent much time in clearing up the first question, the Indians next asked, "How came the English to differ so much from the Indians, in the knowledge of God and Jesus Christ, seeing they had all at first but one father?"

We confessed (says Mr. Eliot) that it was true, that, at first, we had all but one father; but, after that our first father fell, he had divers children: some were bad, and some good. Those that were bad would not take his counsel, but departed from him and from God; and those God left alone in sin and ignorance: but others did regard him, and the counsel of God by him; and these knew God: and so the difference arose at first, that some, together with their posterity, knew God, and others did not. And so we told them it was at this day: for, like as if an old man, an aged father amongst them, have many children, if some of them be rebellious against the counsel of the father, he shuts them out of doors, and lets them go, and regards them not, unless they return and repent; but others, that will be ruled by him, come to know his mind: so we said Englishmen seek God, dwell in his house, hear his word, pray to God, and instruct their children out of God's book: hence they come to know God: but Indians' forefathers were stubborn and rebellious children, and would not hear the word, did not care to pray, nor to teach their children; and hence Indians that now are, do not know God at all: and so must continue unless they repent, and return to God and pray, and teach their children what they now may learn. But withal we told them, that many Englishmen did not know God, but were like to *Kitchamakins* (drunken Indians). Nor were we yet willing to tell them the story of the scattering of Noah's children since the flood, and thereby to shew them how the Indians came to be so ignorant, because it was too difficult, and the history of the Bible is reserved for them (if God will) to be opened at a more convenient season in their own tongue.

Their third question was: "How may we come to serve God?"

We asked him that proposed it, whether he did desire indeed to serve God: he replied, "Yes." Hereupon we

said, first, they must lament their blindness and sinfulness that they cannot serve him; and their ignorance of God's book (which we pointed to), which directs how to serve him. Secondly, that they could not serve God, but by seeking forgiveness of their sins, and power against their sins, through Jesus Christ, who was preached to them. Thirdly, that look as an Indian Child, if he would serve his father, must know his father's will and love his father too, or else he can never serve him; but if he did know his father's will and love him, then he would serve him; and then, if he should not do some things which his father commands him, and yet afterwards grieve for it upon his knees before his father, his father would pity and accept him: so we told them it was with God; they must labour to know his will and love him; and then they will be willing to serve him; and if they should then sin, yet, grieving for it before God, he would pity and accept of them.

One of them asked, "If a man has committed adultery, or stolen any goods, and the Sachem doth not punish him, nor by any law is he punished, if also he restore the goods he hath stolen, what then? whether is not all well now?" meaning, that, if God's law was broken, and no man punished him for it, that then no punishment should come from God for it; as if, by restoring again, an amends was made to God.

Although man be not offended (we replied) for such sins, yet God is angry; and his anger burns like fire against all sinners. And here we set out the holiness and terror of God, in respect of the least sin. Yet if such a sinner with whom God is angry fly to Jesus Christ, and repent and seek for mercy and pardon for Christ's sake, then God will forgive and pity. Upon the hearing of which answer, he, who proposed the question, drew somewhat back, and hung down his head as a man smitten to the very heart; and, within a little while after, he brake out into a complaint, "Me little know Jesus Christ." We therefore told him, that, look as it was in the morning, at first there is but a little light, then there is more light, then there is day, then the sun is up,

then the sun warms and heats, &c. So it was true that they knew but little of Jesus Christ now, but we had more to tell them concerning him hereafter, and after that more, and after that more, until at last they may come to know Christ as the English do: and we taught them but a little at a time, because they could understand but little; and, if they prayed to God to teach them, he would send his Spirit and teach them more: they and their fathers had lived in ignorance until now; it had been a long night wherein they had slept, and had not regarded God; but now the light of day began to break in on them.

Having thus spent the whole afternoon, and night coming on, Mr. Eliot, considering that the Indians formerly desired to know how to pray, and thought that Jesus Christ did not understand Indian Language, prepared to pray in their own tongue, and did so for above a quarter of an hour. Several of them were much affected, lifting up their eyes and hands to heaven. Concerning one of them in particular, the following interesting account is given.

I cast my eye on one who was hanging down his head weeping. He held up his head for awhile; yet such was the power of the word on his heart, that he hung down his head again, and covered his eyes again, and so fell wiping and wiping of them, weeping abundantly, continuing thus till prayer was ended; after which he presently turns from us, and turns his face to a side and corner of the wigwam, and there falls a weeping more abundantly by himself, which one of us perceiving, went to him, and spake to him encouraging words; at the hearing of which he fell a weeping more and more: so leaving of him, he who spake to him came unto me (being newly gone out of the wigwam), and told me of his tears: so we resolved to go again both of us to him, and speak to him again; and we met him coming out of the wigwam, and there we spake again to him, and he there fell into a more abundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion that we could not forbear weeping over him also: and so we parted, greatly rejoicing for such sorrowing.

Thus I have, as faithfully as I could remember, given you a true account of our beginnings with the Indians within our own bounds; which cannot but furnish matter of serious thought what further to do with these poor natives, the dregs of mankind, and the saddest spectacles of misery of mere men upon earth. We did think to forbear going to them this winter, but this last day's work, wherein God set his seal from heaven of acceptance of our little, makes those of us who are able, to resolve to adventure through frost and snow, lest the fire go out of their hearts for want of a little more fuel: to which we are the more encouraged, in that the next day after being with them, one of the Indians came to his house who preached to them, to speak with him; who in private conference wept exceedingly, and said, all that night the Indians could not sleep, partly with trouble of mind, and partly with wondering at the things which they heard preached among them: another Indian coming also to him the next day after, told him how many of the wicked sort of Indians began to oppose these beginnings.

Some hours having been thus passed with them, Mr. Eliot asked, "What do you remember of what was taught you since the last time we were here?"

After they had spoken one to another for some time, one of them returned this answer, that "they did much thank God for our coming, and for what they heard: they were wonderful things unto them."

. Third Interview with the Indians.

On the 26th of the same month, Mr. Eliot's friends met the natives again, he himself being unable to join them on this occasion. The assembly was not so numerous as before, the Powaws, or priests, having dissuaded some from hearing the English Ministers, and deterred others by threatening them with death. The preacher noticed these things, and discoursed to the Indians on the temptations of Satan, and that the evil heart closed with

them, while a good heart would abhor them. They were more serious than they had yet been, and proposed various grave questions.

At this interview the natives expressed an earnest desire to be brought out of their vagrant way of life, and to have a portion of land allotted to them for a town; that they might live together in a fixed place, and be taught spinning, and other useful arts.

A few days after this third meeting, Wampas, a wise and grave Indian, came to the English, as a messenger from his brethren, to offer them his son and three other Indian Children, that they might be educated in the Christian Faith.

This Wampas came also accompanied with two more Indians, young and vigorous men, who offered themselves voluntarily to the service of the English, that, by dwelling in some of their families, they might come to know Jesus Christ: these were two of those men whom they saw weeping, and whose hearts were smitten at the second meeting above mentioned.

It is wonderful (says Mr. Eliot) to see what a little heaven will work, when the Spirit of Christ hath the setting of it on, even upon hearts and spirits most incapable! An English Youth, of good capacity, who lodged in Waaubon's wigwam on the night after the third meeting, assured us, that the same night Waaubon instructed all his company out of the things which they had heard that day from the preacher, and prayed among them; and, waking often that night, continually fell to praying, and speaking to some or other of the things which he had heard: so that this man (being a man of gravity and chief prudence and counsel among them, although no sachem, or king) is like to be a means of great good to the rest of his company, unless cowardice or witchery put an end (as usually they have done) to such hopeful beginnings.

Chechesom, Jehovah, kekowhogkow!

"Wash, Lord, my soul!"

"Lord, lead me, when I die, to heaven!"

Many more petitions of this nature, and sometimes much enlarged, indicated an awakened state of mind.

"It is no small matter," adds the narrator, "that such dry, barren, and long-accursed ground, should yield such kind of increase in so short a time!"

(To be continued.)

Home Proceedings.

CHRISTIAN KNOWLEDGE SOCIETY.

THE Secretary of the Church Missionary Society, having been called to attend in Norwich the First Anniversary of the Norfolk and Norwich Church Missionary Association, accepted an invitation to preach in St. Andrew's Church, for the Missions of the Christian Knowledge Society. He pleaded their cause before a large congregation: both he and the friends who accompanied him to Norwich as representatives of the Church Missionary Society, rejoiced in the opportunity of thus manifesting their hearty good-will toward the Missions of that venerable body, of which they are all members; and which have, in past days, been founded and managed by such men as Ziegenbalg, Grundler, Swartz, Gerickè, and Jænickè, and can now glory in the devout Kolhoff and his worthy colleagues.

The wide extension of Missions by the Church, while they are conducted with those views and in that spirit which she inculcates on all her mem-

bers, will be her true honour: it will secure to her the Divine Favour, and the affectionate prayers of all good men.

We refer our readers to the article respecting this Society, entitled "Increased Missionary Exertions," in our Number for August. It gives us sincere pleasure to remark the call which is made by this venerable body on its friends for the support of its missions. A great number of the Clergy, and other members of the Church, have been long accustomed to repose with implicit confidence on the judgment and piety of those who conduct the concerns of the Society. Their attention will now be turned to the subject of Missions. The obligations under which Christians lie of exerting themselves for the conversion of the world will be felt by them as they have never hitherto been; and the members of the Church, in particular, will perceive that the calls to this duty are on them peculiarly urgent. The great Missionary Fund will thus be vastly augmented; and conscientious men, while they will wish well to all Institutions which aim with sincerity at the one common end, and will aid them according to their opportunities, will yet direct their influence and their exertions to the support and extension of those Societies with which they can cordially co-operate.

CHURCH MISSIONARY SOCIETY.

Plymouth-Dock Association.

AT a respectable Meeting, held in the Public School-Room, on the 1st of August, the Rev. T. M. Hitchins in the Chair, an Association of the Inhabitants of Plymouth-Dock and its vicinity was

formed in aid of the Church Missionary Society. Sir T. D. Aoland, Bart. was nominated *President*; Major-General Nepean, the Rev. Joseph Richards, the Rev. S. W. Gandy, and the Rev. T. M. Hitchins, *Vice-Presidents*; Captains Carpenter and Thicknesse, *Secretaries*; and Mr. J. L. Lugger, *Treasurer*.

An Association of Ladies was also formed, in further aid of the Society, by the promotion of smaller contributions; of which Association, Mrs. Hitchins is *President*, Miss Lugger *Treasurer*, and Miss Spry *Secretary*.

The cordial thanks of the meeting were given to the Rev. Basil Woodd, "for his philanthropic and ministerial exertions in the Missionary Cause, for the introduction of the glorious and interesting subject into this neighbourhood, and for his presence and aid in forming these Associations."

First Norfolk and Norwich Anniversary.

The Secretary, with the Rev. W. Goode, of London, the Rev. J. W. Cunningham, of Harrow, the Rev. W. Marsh, of Colchester, the Rev. F. Cunningham, of Pakefield, and the Rev. J. Spurgin, of Docking, preached Sermons in Norwich, on this occasion.

The Meeting was held in St. Andrew's Hall, on Wednesday, Sept. 28th, the LORD BISHOP OF NORWICH, President, in the Chair. It was very numerously attended. A great number of the clergy were present.

The Right Rev. Prelate, on taking the chair, addressed the Meeting in the following very impressive manner:—

Gentlemen and Ladies,—

Having never hitherto had the opportunity of making

my grateful acknowledgments to the original members of the Norwich and Norfolk Association for the honour which they did me in appointing me their President; I gladly seize the present occasion of returning them my cordial thanks for an appointment which I consider as highly eligible, on account of the very distinguished manner in which it connects me with the Church Missionary Society for Africa and the East; an Institution, the object of which I cannot but consider as the most pure, the most useful, the most benevolent, and the most truly Christian, that can possibly enter into the heart of man, viz. to disseminate, by means of Missionaries, the revealed Word of God, that is, to diffuse the light of truth over the dark regions of error and of vice.

There are, I know, some, and those too very good and respectable men, who start at the very name of Missionary: forgetful that the Apostles were the first Missionaries, as the term Apostle of itself sufficiently indicates; forgetful that, if the same prejudices against Missions had existed in the fourth century, which now exist with some, Britain might still have been what Africa and the greater part of India now are; forgetful too of the express command of our Divine Master, *Go ye into all the world, and preach the Gospel to every creature*.—Surely this is a cause in which every Christian ought to unite!

But still they tell us that we must beware of enthusiasts.—I, gentlemen, am no friend to a zeal without knowledge and without discretion. It hardly ever does any good. But those who affect to be so much alarmed at the spirit of enthusiasm which is gone forth, may prevent the effects which they apprehend, by joining our ranks, and by moderating that zeal from which they apprehend so many bad consequences.

But they also tell us that there are already two venerable societies in the Established Church.—Be it so,—I wish there were two hundred! I wish that every Christian of every denomination was joined to the one or other of them. The field is wide enough for all our exertions. The harvest is great, and the labourers are few. Hardly a century has elapsed since the first Protestant Missionary embarked for India. Owing to his piety and activity, a Church was soon established in India, and the first Monarch of the House of Brunswick addressed a letter to him, written with his own hand, expressive of his appro-

bation and esteem. The learned and religious Archbishop Wake did the same thing. Would to God that every future Monarch of that illustrious House, and every present and future Prelate, would follow such an example! Whether you meet with the encouragement or not of those from whom you have, in my opinion, a right to expect it, I hope you will persevere. I hope you will never cease your endeavours till the glad tidings of the Gospel be preached in every corner of the world, "as far as winds can waft and waters roll."

After the Report had been read by the Rev. Wm. Mitchell, the Meeting was addressed by the Secretary of the Parent Society, and by various other gentlemen. The Rev. J. W. Cunningham, Mr. Edward Bickersteth, the Rev. Wm. Marsh, and Rev. Robert Hankinson, entered at some length into the subject of the Meeting.

First Suffolk and Ipswich Anniversary.

Sermons having been preached in Ipswich, by the Rev. Wm. Goode, of London, the Rev. Philip Yorke, Prebendary of Ely, the Rev. Wm. Marsh, of Colchester, and the Secretary, the First Anniversary Meeting was held in the Shire Hall, on Wednesday, October 5th, Brampton Gurdon Dillingham, Esq. one of the Vice-Presidents of the Association, in the Chair.

The Chairman having opened the business, by presenting a just and striking view of the principal circumstances of the Society in relation to India and Africa, the Rev. Joseph Julian read an animated Report, and was followed by the Secretary of the Parent Society, the Rev. Thomas Cobbold, the Rev. William Goode, the Rev. John Hallward, the Rev. C. W. Smyth, the Rev. William Marsh, and other gentlemen.

On Thursday, September 29, a sermon had been

preached in Stowmarket Church, by the Rev. William Edge, one of the Secretaries of the Suffolk and Ipswich Association; and, on Monday, October 3, another in Debenham Church, by the Rev. C. W. Smyth, of Stowmarket. After the sermons, *Branch Associations* were formed; one for the *Parish of Stowmarket*, and the other for the *Parish of Debenham*. Each of these Branch Associations will produce at least 50*l.* Sudbury had already led the way; and it may be hoped that these examples will be followed throughout the range of the Suffolk Association, and imitated in other quarters.

Journey of the Rev. Legh Richmond and the Rev. H. J. Maddock.

The Rev. Legh Richmond, having been called by domestic business into the North of England, during the month of September and part of October, had it in his power to serve the cause of the Church Missionary Society, by making several church collections and other acquisitions to its funds. He was accompanied, during the greater part of the journey, by the Rev. H. J. Maddock, late Fellow of Magdalen College, Cambridge, who jointly with him laboured in the same benevolent exertions. They experienced the greatest kindness and Christian affection from the numerous friends to the Church Missionary Society, among whom they were received. Much interest has been hereby excited in behalf of the heathen in the counties of Derby, York, and Nottingham, and, as we trust, permanent, as well as temporary, advantage obtained to the cause of the Mission and of Religion itself.

The sum collected amounted to nearly 900*l.* the particulars of which may be seen at the end of this Number.

Birmingham Church Missionary Association.

On Sunday Morning, Oct. 16, a very eloquent Sermon, on behalf of the Church Missionary Society, was preached at St. Mary's, Birmingham, by the Hon. and Very Rev. the Dean of Wells.; and another in the Afternoon, at St. James's, by the Rev. T. T. Biddulph, of Bristol.

On Wednesday, the 19th, a numerous and highly respectable Meeting was held at the Shakespeare, for the establishment of a Church Missionary Association for Birmingham and its vicinity, in aid of the Parent Institution. The Right Hon. Lord Calthorpe was in the Chair; and introduced the business of the day in a very appropriate manner. The Secretary, who is a native of Birmingham, addressed his townsmen at considerable length, in explanation of the objects, proceedings, and present situation of the Society. The Rev. Edward Burn, the Rev. Edward Palmer, the Rev. T. T. Biddulph, C. C. Adderley, Esq., George Simcox, Esq., Theodore Price, Esq., the Rev. C. Jervis, the Rev. John Caywood, and other Clergymen and Gentlemen, followed the Secretary. A great impression was made on the Meeting by the energy, eloquence, piety, and knowledge of the subject, which the speakers discovered. Upwards of 400*l.* was contributed, and much more may be expected.

Lord Calthorpe was appointed *President*, and the Rev. Edward Burn *Secretary*.

Birmingham is situated at or near the junction of four counties, and in the centre of a very populous manufacturing district. Its inhabitants have been among the first to suggest and to foster, according to their opportunities, all judicious plans for promoting benevolent and pious objects. The *Birmingham Church Missionary Association* is likely,

1814.] HOME.—WESLEYAN METHODIST MISS. 427.
therefore, to render important service to the Parent Society, by diffusing among multitudes the knowledge of its proceedings, and by combining and embodying their zeal in its support.

WESLEYAN METHODIST MISSIONS.

AT the Annual Conference of the Wesleyan Methodists, lately held in Bristol, Dr. Adam Clarke in the Chair, the immediate establishment of a Methodist Missionary Society, in every district in which it had not been already accomplished, was strongly recommended, in order to raise the necessary supplies for the support of the Missions undertaken by the Society. The Thanks of the Conference were given to those of the Preachers in the Leeds, Halifax, York, Sheffield, Cornwall, and Newcastle Districts, who had assisted in the formation therein of Methodist Missionary Societies; and to all the Members of those Societies, for their liberal and zealous support. Mr. James Wood was appointed General Treasurer of all the Missions, during the ensuing year.

In the further directions of the Conference respecting their Missionary Affairs, the Missionaries in Newfoundland are instructed to pay particular attention to St. John's; and three Missionaries, in addition to the two already there, are to be sent to Newfoundland; two to Demerara; one to Montreal; and two to New South Wales.

Beside the number in connection with the Methodist Societies in Europe, and the Whites in the United States of America, amounting together to 374,766; there are

Coloured People and Blacks in the } United States	42,859
In the West Indies	17,002
In Nova Scotia and Newfoundland.....	1,568
In Sierra Leone.....	96

Making the total number in the Methodist Societies throughout the world, 436,290.

Death of Dr. Coke.

We are sorry to inform our readers, that the Rev. Dr. Coke has not lived to reach Ceylon. He died at sea on the 3d of May. The surviving Missionaries landed at Bombay on the 15th, and were received with great kindness by his Excellency Sir Evan Nepean. They expected to proceed in a few days to their destination.

(LONDON) MISSIONARY SOCIETY.

Auxiliaries and Anniversaries.

THE Society has been this summer exerting itself with zeal to confirm and extend its influence throughout the country. Beside Anniversary Meetings in various places, some active members of the Society visited Coventry, Birmingham, Shrewsbury, Chester, Manchester, Derby, Leicester, and Bedford. At most of these places Collections were made: they amounted to upward of 1700*l*. In this journey, Auxiliaries were formed for eight counties.

Missionary Rooms.

The Society has entered on a set of Rooms in the Old Jewry, being the second story of a spacious building, late in the occupation of the London

Institution, and formerly the residence of the Lord Mayors of London. These rooms, nine in number, are well adapted to their intended purposes: some being very spacious, and capable of accommodating large Committees; and others adapted for a Library, the use of the Secretaries, &c. Various curiosities, transmitted from Otaheite, China, South America, and South Africa, will be arranged in suitable apartments, and opened for public inspection.

Twentieth Report.

Five thousand copies of this Report are now printing, in the German Language, at Berlin, under the direction of the Rev. John Jænicke, for circulation on the continent.

Chinese New Testament.

Several printed copies of the whole New Testament, translated by Mr. Morrison into Chinese, have arrived. The first copy which came to hand was presented to the British and Foreign Bible Society.

BAPTIST MISSIONS.

MR. YATES, late a Student in the Bristol Academy, is about to proceed to India; leave having been granted for that purpose, by the Board of Controul, under the authority of the late Act for renewing the East-India Company's Charter.

The 26th Number of the Society's "Periodical Accounts" has just been published, from which it appears that the receipts for the Mission in the last year were 432*l.* 5*s.* 3*d.*; and those for the Translations, 443*l.* 19*s.* 6*d.*; being together

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Foreign Intelligence.

WESTERN AFRICA.

General State of the Church Missionary Settlements.

FURTHER communications have arrived, during this month, from the Settlements of the Church Missionary Society, in addition to those mentioned in our last Number. His Excellency Governor Maxwell, at present in this country, has brought very recent intelligence from the coast.

The Missionaries had not as yet heard of the probable revival of the French Slave Trade in that quarter. They had long had, however, to combat with very peculiar difficulties and dangers, from the machinations of the Slave Traders, and the self-interested attachment of many of the natives to the traffic. The praise-worthy energy of his Majesty's Government at Sierra Leone, for the eradication of this commerce, has been revenged on the Society's Establishments; the adherents to the trade having calumniated the Missionaries as informers and spies. One of the houses in the Bashia Settlement has been burnt: and the School-House in the Canoffee Settlement burst into flames, in the dead of night, while the children were asleep; but they were all providentially alarmed in sufficient time to escape, by the falling of some burning thatch on the face of one of

the boys. The Chiefs have confessed that wicked men perpetrated these cruel acts.

In truth, the Society's Missionaries on this coast have long encountered, and are still called to encounter, difficulties from the climate, from the habits of the natives, and from the machinations of evil men, which seem unequalled in any other part of the great Missionary Field; and which loudly call on the Members of the Society, and on the Christian World at large, for their sympathy and their prayers.

Yet they are not discouraged; nor is the Society which they serve discouraged. These great labours of Christian Charity are gradually earning their reward. Nearly 200 children are now maintained and educated in the different Settlements. At *Bashia*, Mr. Renner and Mr. Wilhelm are erecting a Church; and Mr. Wenzel is building another at *Canoffee*. At *Yongroo*, Mr. Nyländer is enlarging his school, and proceeding vigorously in the preparation of elementary books to teach the Bulloms their own tongue. The Gospel of St. Matthew will soon be forwarded to the Society to be printed. It will be the first book of the Word of God which has ever appeared in the native languages of this coast. At *Lambier* (the new Settlement of the Society), Mr. and Mrs. Klein are established with the prospect of a large school.

Return of Mr. Peter Hartwig to the Service of the Society.

Mr. Peter Hartwig, who left England, in 1804, as one of the Society's first Missionaries to Africa, but has been for several years from under its protection, expressed sorrow and contrition for his past conduct. Mrs. Hartwig, who left Africa in 1806 for

the restoration of her health in England, has been hitherto deterred from returning thither by the habits and conduct of her husband. She is now, however, encouraged to return, and will take her passage by a vessel about to sail for Sierra Leone.

While the Society's Missionaries were delayed and impeded in the acquisition of Susoo, by the necessary instruction of the native children in English, Mr. Hartwig, in his wanderings, had acquired a good knowledge of that tongue; and, being competently acquainted with the Original Scriptures, he has been settled at Gambier, in the capacity of Interpreter of Susoo and Translator of the Scriptures. The Committee have confirmed this appointment, and have sent out instructions to him to prepare elementary books and the New Testament in Susoo, with all convenient dispatch. In this capacity he will be entitled to the salary of a Missionary, so long as he shall conduct himself well; but the Committee have declined receiving him into the relation of a Missionary, until, by a course of consistent conduct, he shall have re-established his character in Africa. They cannot, however, but hope and pray that a recollection of his past errors, and of that occasion of reproach which has been given by them throughout the coast, will redouble his vigilance, and stimulate him to improve to the highest purpose that knowledge of Susoo which he has acquired.

Missionaries proceeding to Africa.

The Society has determined, in dependence on Divine Aid, to continue, in the face of difficulties either felt or apprehended, its efforts for the good of Western Africa. The Wilding, Captain James Gibson, will sail in a few weeks for Sierra Leone. The

Rev. Messrs. Schulze and Sperrhacken will proceed in her as Missionaries. They will be accompanied by Mr. Robert Hughes and his wife, who go out as Schoolmaster and Schoolmistress under the Society; and by Jellorum Harrison, a young African, son of a Chief in the vicinity of the Society's Settlements, who, after passing several years at Kamas, in Georgia, is about to return, attached to the Missions of the Society. Mrs. Hartwig will take her passage on board this vessel. A considerable investment of stores will be sent for the supply of the Settlements.

INDIA.—COROMANDEL COAST.

Schools of the late Rev. Dr. John.

IN our First Volume, pp. 298 to 301, we stated the reception of the Schools of the late Dr. John under the care of the Church Missionary Society. We have now some important details to lay before our readers, respecting the state and progress of those establishments.

The Rev. T. T. Thomason writes to the Secretary from Calcutta, under date of December 7, 1813:

I send herewith the copy of a letter from the Rev. A. Caemerer, successor to the late excellent Dr. John, giving a pleasing and very satisfactory account of the Schools in Tanjore.

Former letters will have apprized you of the support which we have given to those Schools out of the funds of your Society. We now give 150 Sicca Rupees per month. Your money cannot be laid out in objects more important, or more strictly consonant to the designs of the Society. You see how good the work is; how much it is valued; how many hearts are gladdened; and, above all, how many souls are rescued from ignorance and vice, and brought to a knowledge, at least, of the truth, and to

a correct moral conduct. These notices from Mr. Caemerer are so satisfactory, that nothing need be added. We have only to water the seed sown with our prayers.

If your Society could afford 500*l.* per annum instead of 250*l.*, we have abundant demands, and can ensure that the money shall be most profitably spent. WE ARE, IN SHORT, LIMITED ONLY BY OUR FUNDS. Beloved Corrie beggars himself by his Missionary Expenditure; and our purses here are made very light indeed. If I dared press for more, therefore, I would earnestly intercede with the Society for the above extension of its yearly supply.

It will give our readers pleasure to learn, that, before this letter arrived, the Committee, at a meeting held on the 28th of March, had placed the sum of 1000*l.* per annum at the disposal of its Corresponding Committee, with a promise of a still larger grant, if it can be equally well applied.

The following are Extracts of the Letter of Mr. Caemerer above referred to. It is addressed to the Rev. Marmaduke Thompson, Chaplain of the Honourable East-India Company at Madras, and is dated Tranquebar, Oct. 22, 1813.

Most deeply do I still feel, and shall ever lament, the heavy loss of my dear Brother Dr. John: nor do I know when our gracious God will grant me a worthy Colleague like him, who has been the strong Pillar of the Mission,

The first Sunday after Dr. John's death, when all our Tamul Congregations and our Country Catechists and Schoolmasters were assembled in our Town Church, I poured out my heart in the words of Israel to his son Joseph, in Genesis *xlvi.* 21: *Behold, I die; but God shall be with you*—and improved the afflicting event of our venerable Jacob's death to their awakening and instruction. I especially admonished all our Catechists and Schoolmasters to increased faithfulness and activity in the discharge of their respective duties.

All our friends, and myself in particular, have read with much interest what you have kindly inserted in the Newspapers to the memory of Dr. John, and I beg you to accept of our united thanks for the same. The remembrance of his excellent and pious character, and of

his indefatigable exertions for being extensively useful in the cause of Christianity, will ever remain fresh in the minds of all his friends in Europe and in India.

Your most animating information respecting the continuance of the support from your respectable Calcutta Friends to Dr. John's Free Schools, has not only interested and rejoiced me, but also a great number of our native people, to whom this intelligence has been of real comfort. I entirely concur in opinion with you, Reverend Sir, that, of all the means of civilizing and evangelizing this Indian Nation, this is the most simple and powerful. I will do my utmost, by a zealous and conscientious perseverance in the plans of this excellent Founder, with a strict regard to economy, that this beneficial establishment may be carried on, under the Divine Blessing, with all possible prosperity.

Respecting your inquiry about my opinion on the practicability of extending the Schools in case funds should be provided, and whether it would be desirable to the Natives of high caste to have them extended on the plan of the Mission Schools as to the books used and the lessons to be taught, I hope I shall be able to answer you more fully after a short time, than I can at present. I am sorry that the concerns of the Mission, and also the rainy season, prevent me from visiting our Country Congregations and Schools; by which means I could make myself acquainted with particulars which would interest you and your worthy friends at Calcutta. I am, however, very desirous to do it as soon as circumstances will permit.

Dr. John intended to establish an English School at Mayaveram, on the request of a Head Brahmin there, and I hear it is still desired. Our present Seminarists, who are preparing as English and Tamul Schoolmasters and Assistants, although their proficiency in the language is sufficient for becoming able Schoolmasters, yet are still under 16 years of age, and could be only made clever Assistants under an able teacher. However, if I can ascertain that an English School at Mayaveram will be regularly attended by 20 or 30 scholars, I will endeavour to establish one within January next.

Our Country Catechists have frequently informed us of the ardent desire of many principal inhabitants at Tirooppalturey to send them an English Schoolmaster; which I may be able to do when our funds are increased; and also to establish one at Karecāl. I have the plan

sure to inform you, that the Brahmin Schoolmaster has already established a Tamul and Telinga Free School at Karecal. The very morning of that melancholy day, in which Dr. John finished his earthly career, he spoke with that Brahmin, and gave him the necessary directions for its establishment.

I hope to receive more applications for Tamul Schools in the Tanjore Country from Roman Catholics and Heathens, as there are many places where the children are miserably neglected. I will, from time to time, give you information on this and other particulars.

It will be a great satisfaction to me to make you frequently acquainted with all these subjects; and especially with the state and progress of the present schools, and the benefits which result from them. But I beg you will not take it amiss, if, now and then, my reports are delayed; as this may happen by the increased burthen of our Mission, which now mostly falls on me.

My late Examinations of English and Tamul Schools within the Tranquebar District, have given me great satisfaction. I cannot but wonder at the progress which our Native Children have made, especially in the English Schools: this they owe to the indefatigable attention of the ever-to-be-lamented Dr. John. When these children are early instructed in the principles of true religion, I hope they will make a due application of them when they come to manhood, and their national ignorance and superstition will then cease, and the success of our present exertions for civilizing and evangelizing them will be apparent. I feel myself very much encouraged by the zealous interest which you take in their welfare: all your most valuable services for them will be ever acknowledged by me with sentiments of sincere love and regard.

I have lately sent off 100 Serampore Tamul New Testaments to the Rev. Mr. Kohlhoff, agreeably to your request. I have also sent 50 to the Hon. Col. Molesworth, at Columbo. I receive frequent addresses for them from our Christians and Roman Catholics. A respectable Roman Catholic at Negapatam, who is one of the head Vaccinators, entreats eagerly for an Old and New Testament, and informs me that he has long earnestly desired this treasure.

I heard, with pleasure, that our Schoolmasters read them (the Scriptures) last month, in their way from Tran-

Tranquebar to the Country, to many people of different religions; who not only admired the beauty of the type, but also heard attentively the glad tidings of the Gospel.—I beg you will be pleased to supply our Schools with 50 English New Testaments. What we got with our late stores from the Honourable Society for Promoting Christian Knowledge, about two dozen, were given away to our Portuguese English Schools here and at Negapatam.

In another letter from Mr. Caemerer to Mr. Thompson, dated Tranquebar, Nov. 3, 1813, the following account is given of the manner of conducting the Free Schools of Dr. John.

Your very kind and affectionate letter rejoiced me exceedingly. I can hardly express how much I feel myself encouraged by its contents; and beg you, my dear and Rev. Sir, to accept my hearty thanks for the same. It will be my care and delight so long as I live to follow the example of my inestimable colleague, Dr. John, and to do my utmost for the furtherance of the cause of our God and his Christ in this country, and the supreme good of the poor natives to whom we are sent.

Our Catechists, Schoolmasters, and others, to whom I have communicated your tender and animating information and admonitions, humbly return you their grateful thanks: and beg to inform you, that they are extremely comforted and encouraged by the same; and that they will continue their respective duties with all diligence and faithfulness, to give you and other worthy benefactors satisfaction. The paragraph which regards them in your letter, was translated, and read for general information at their Monthly Prayer Meeting on Monday last, when all our Schoolmasters in the neighbourhood were also present.

The Free Schools of Dr. John are conducted in the following order.

1. The English and Tamul Schools, where the children assemble at eight o'clock in the morning, are begun by a Morning Prayer in English; with one or two Psalms, which the Christian and Heathen Children repeat, although the Master is a Heathen. They then deliver the lessons, which they got by heart the preceding evening, in English Testaments and Psalters, &c. and learn spelling. From ten to eleven they read in the English Testament; and, from eleven to twelve, in the Tamul Testa-

ment: afterward, those, whose houses are near, learn Tamul ciphering for half an hour. At twelve they generally break up the school, and repeat the Lord's Prayer, "The Grace of our Lord," &c.

After dinner they again assemble, between two and three o'clock, and learn to write English and Tamul till five; when they learn the lessons which they get by heart, and improve in speaking till six. They then conclude the school by repeating two or three Psalms, the Ten Commandments, an Evening Prayer, and the Lord's Prayer, with

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!"

This, and "The Grace of our Lord Jesus Christ," all the Children in the school repeat, with one voice, at the end. Then the Christian Children sing a few verses of a Tamul Hymn; and, afterward, one or the other at the songs to Tamul tunes, composed by Christian Poets: those especially on the Calcutta Bible Society and School Benefactors are sung by all children; both Christian and Heathen, who have a good voice, with great enthusiasm.

2. The Tamul Schools, where the children assemble between six and seven o'clock in the morning, are begun with prayer and singing hymns, if there are Christian Children. Those schools where the master is a heathen, and all the children of the same profession, begin and conclude with a song of prayer and praise to God Almighty, of which I enclose here a verbal translation in English. They then read our New Testament, Psalters, Proverbs of Solomon, and Sirach, till eight o'clock; and, at the same time, a small portion in the moral books of their ancient poets, in which the Christian Children are also sometimes instructed. At nine they go to breakfast; and return between ten and eleven, when they write on sand the extensive Tamul Multiplication Table, and learn ciphering till near two o'clock, when they are sent to dinner. They return about three o'clock, and learn the lessons which they get by heart of select sentences of the Holy Scripture, and in the moral books of their Heathen Poets. In some of the schools the children are kept till seven or eight o'clock in the evening, that they may learn more in ciphering and the multiplication table, of which the natives are very fond.

I intend shortly to visit our schools at Karecal and Tiroonellar. In this week, I will send John Dewasagayam and Varadayyenka to visit and examine them. The latter is a learned Brahmin, and was much beloved by Dr. John for his knowledge and moral character. On Dr. John's recommendation, his Highness the Mahah Rajah of Tanjore continues to him a monthly salary, to assist him in his beneficial services to the public.

Varadayyenka has also greatly assisted our School Institution; and would render the same services still, if he could be permitted to reside here in the pay of his Highness. I have written respecting this to the Rev. Mr. Kohlhoff, and expect shortly an answer. Our Heathen Schools in the Tanjore Country very much want his assistance, in visiting and directing them according to our plan; and this they will accept with less prejudice from a Brahmin than from our Christians. I am only to defray the charge of his palanqueen, when he visits the distant schools. This I hear Dr. John has done, now and then, from his private purse; and promised it for the future from the School Fund, since it has been increased. Agreeably to Dr. John's directions, he has spoken with some Brahmins of influence about the intended school at Mayaveram; who promised to give a proper house for it in the centre of the country.

It will not surprise you, that a good many of this people had and still have different opinions of our Free Schools, especially as we introduce our religious books. I am happy to say, however, that many of them, through the prudent steps of Dr. John, begin to acknowledge the benefit of the institution.

The following is a Translation of the Morning and Evening Songs in the Tamul Free Schools, where the Children and Master are heathens.

"To God Almighty, the Creator of heaven and earth, sun, moon, and stars, and the great sea, men and others, and who preserves them daily with parental affection, and who is ever Holy and Just, we children prostrate ourselves before His feet, and sing His honour and glory.

"We pray that He may grant grace to our kings, superiors, and ministers, and preserve them; and, with His merciful Eyes, look upon us, and bless our learning, our spiritual and other good works."

"We, the children, who learn in the school, will not play in the road, but keep the good instruction in our

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General State of the Church Missionary Settlements.

FURTHER communications have arrived, during this month, from the Settlements of the Church Missionary Society, in addition to those mentioned in our last Number. His Excellency Governor Maxwell, at present in this country, has brought very recent intelligence from the coast.

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Return of Mr. Peter Hartwig to the Service of the Society.

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Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collections, by the Rev. Legh Richmond, M. A. Rector of Turvey, and Chaplain to his Royal Highness the Duke of Kent; made in the months of September and November, in the Counties of Derby, York, Nottingham, and Northampton.

Sep. 4. Bakewell: (Rev. Mr. Chapman, Vicar:)	£. 17	12	2
4. Yeolgrace: (Rev. Mr. Pidcock, Rector:)	11	14	5
6. Chapel-en-le-Frith: (Rev. Mr. Grundy, Perpetual Curate:)	15	16	1
9. Matlock: (at a Meeting at Saxton's Hotel:)			
Lady Elizabeth Perceval	10	10	0
Hon. Mrs. Childers	10	10	0
Sundry Donations	17	5	0
11. Chesterfield: (Rev. Mr. Bosley, Vicar:)	41	15	0
11. Sheffield: (Rev. Mr. Sutton, Vicar:)	35	2	3
14. Rotherham: (Rev. Mr. Bayliffe, Vicar:)	33	11	0
15. Selby: (Rev. Mr. Turner, Curate:)	13	14	7½
16. Pocklington: (Rev. Mr. Brown, Curate:)	7	13	6
18. Knaresborough: (Rev. Mr. Cheap, Vicar:)	50	0	0
18. Harewood: (Rev. Mr. Hale, Vicar:)	23	17	0
21. Wortley: (Rev. Mr. Rickards, Perpetual Curate:)	15	8	0
22. Bramley: (Rev. Mr. Humphries, Perpetual Curate:)	5	7	7
23. Chapel Allerton: (Rev. Mr. Wilson, Perpetual Curate:)	8	7	6½
25. St. Paul's, Leeds: (Rev. Mr. Jackson, Minister:)	40	3	6
25. St. John's, Leeds: (Rev. Mr. Cookson, Minister:)	20	10	0½
25. St. James's, Leeds: (Rev. Mr. Cholmeley, Minister:)	30	0	9½
27. Huddersfield: (Rev. Mr. Coates, Vicar:)	81	6	6
28. Almondbury: (Rev. Mr. Smith, Vicar:)	22	0	0
29. Holmfirth: (Rev. Mr. Keeling, Minister:)	24	6	0
Oct. 2. Bradford: (Rev. Mr. Crosse, Vicar:)	114	4	0
5. Mansfield: (Rev. Mr. Cursham, Vicar:)	51	0	0
9. Creaton: (Rev. Mr. Jones, Curate:)	15	1	3½

Collections by the Rev. H. J. Maddock, M. A. late Fellow of Magdalen College, Cambridge; made in the months of September and October, in the County of York.

Sep. 16. Elvington: (Rev. Mr. Mark, Curate:)	15	14	6
18. Pannal: (Rev. Mr. Powell, Curate:)	7	16	1
25. Horsefirth: (Rev. Mr. Shepley, Perpetual Curate:)	12	15	0½

1814.] CONTRIBUTIONS TO CHURCH MISS. SOC. 423

Sep. 25. <i>Pudsey</i> : (Rev. Mr. Jenkins, Perpetual Curate:)	£. 13	0	0
25. <i>Rawden</i> : (Rev. Mr. Stones, Vicar:)	4	15	9½
29. <i>Kirkeaton</i> : (Rev. Mr. Sunderland, Curate)	29	3	0
Oct. 2. <i>Kirk Barton</i> : (Rev. Mr. Lodge, Curate) ..	18	6	0
2. <i>Honley</i> : (Rev. Mr. Winstanley, Curate:)	25	4	6
Christ-Church Sunday School: Half Year: by Rev. S. Crowther, M. A.	3	6	0
QUEEN SQUARE CHAPEL ASSOCIATION: by Rev. J. Shepherd, M.A. (in all, 119 <i>l.</i> 12 <i>s.</i> 9½ <i>d.</i>) Sixth Qr.	20	6	8
W. M. Forster, Esq. (annual)	5	5	0
Mr. W. Burnett and Friends: Three Quarters	1	0	0
Mr. T. Smith, <i>Horton</i> : One Quarter: (in all, 2 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i>)	1	3	7
Collection at <i>Grendon</i> : by Rev. B. Paget..	2	0	0
By Mrs. Jee, <i>Thaxted</i> : By the Miss Atkinsons and Miss Jee	10	6	6
Sunday School Children	0	13	6
(in all, 22 <i>l.</i> 6 <i>s.</i> 6 <i>d.</i> .) Two Half Years:-----	11	0	0
Cork Missionary Society: Second Donation: (in all, 80 <i>l.</i>)	30	0	0
Collection at <i>West Haddon Church</i> , Northamptonshire: by Rev. T. Jones	14	1	0
By Rev. S. Lowe, from <i>Long Sutton</i>	5	2	6
Mr. T. Kennion, <i>Great Ormond Street</i>	10	10	0
Collection at <i>Woodburn Church</i> , Bucks: by Rev. J. H. Stewart, M.A. (in all, from <i>Woodburn</i> , 60 <i>l.</i> 6 <i>s.</i>) ..	12	2	6
CHATTERIS ASSOCIATION: (in all, 44 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i>) ..	13	13	6
KENNINGTON ASSOCIATION: by Mr. Edwards: (in all, 74 <i>l.</i> 16 <i>s.</i>) Fifth Quarter	18	0	0
RUGBY ASSOCIATION: by Mr. G. Harris: (in all, 30 <i>l.</i>) Third Quarter	10	0	0
CAMBRIDGE LADIES ASSOCIATION: by Mrs. James Farish: (in all, 180 <i>l.</i> 8 <i>s.</i> 11½ <i>d.</i>)	22	7	0
Collection at <i>Blackheath Chapel</i> : by Rev. John Sheppard, M. A.	57	1	0
Subsequently by Friends	3	3	0
SUFFOLK AND IPSWICH ASSOCIATION: (in all, 270 <i>l.</i>)	40	4	0
70	0	0	
KENDAL ASSOCIATION: Contributions, Subscriptions, and Benefactions (in addition to the Collection, see p. 382, and making from the beginning, 119 <i>l.</i> 8 <i>s.</i> 5 <i>d.</i>)	36	1	6
BELCHAMP AND YELDHAM ASSOCIATION: Half Year: by Rev. E. Pemberton: (in all, 15 <i>l.</i> 0 <i>s.</i> 6 <i>d.</i>)	8	5	6
CLEWER ASSOCIATION: (in all, 58 <i>l.</i> 1 <i>s.</i> 6½ <i>d.</i>) ...	14	7	6
Collection at <i>Beaconsfield Church</i> : by Rev. J. H. Stewart, M. A.	17	16	10
By Rev. W. S. Dunsantoy, <i>Portsea</i> : (in all, 63 <i>l.</i> 15 <i>s.</i> 2½ <i>d.</i>) Fourth Quarter	25	13	0

NORFOLK AND NORWICH ASSOCIATION: (in all, 1430 <i>l.</i>)	£. 350	0	0
By Rev. W. J. Abdy, M. A. <i>Horsleydown</i> : (in all, 25 <i>l.</i> 2 <i>s.</i> 4 <i>d.</i>) Half Year	7	13	2
By Mrs. Smith, <i>Little Moorfields</i> : (in all, 60 <i>l.</i>)	10	0	0
ST. ANTHOLIN'S ASSOCIATION: by Rev. R. Johnson: (in all, 56 <i>l.</i> 17 <i>s.</i> 5 <i>d.</i>) Seventh Quarter	8	0	2½
By Rev. John Roberts, M. A. <i>Tremeirchion</i> : Collection at <i>Rhuddlan Church</i> , by Rev. Rob. Davies, B. A.	3	3	10½
Collection at <i>Nantglyn Church</i> , by Rev. J. Lloyd	3	7	0
Subscriptions, &c.	4	14	6 — 11 5 4½
TAMWORTH ASSOCIATION: by Rev. F. Blick, M.A. (in all, 111 <i>l.</i> 18 <i>s.</i> 4½ <i>d.</i>) Fourth Quarter	27	18	0
KETTERING ASSOCIATION: by Rev. George Bugg: (in all, 104 <i>l.</i> 15 <i>s.</i> 1 <i>d.</i>)	26	13	9
By Rev. Thomas Wade, <i>Tottington</i> : Collection	16	6	8
Contributions	3	3	4 — 19 10 0
ASHBY-DE-LA-ZOUCH ASSOCIATION: by Rev. R. W. Lloyd: (in all, 52 <i>l.</i> 2 <i>s.</i> 8 <i>d.</i>) Fourth Quarter ..	15	10	8

Contributions to the School Fund.

Anonymous: for <i>Thomas Scott</i>	£. 5	5	0
Five Sisters, in <i>Yorkshire</i> : for <i>Legh Maddock Richmond</i>	5	0	0
Five Young Persons, in <i>Bradford, Yorkshire</i> : for <i>Elizabeth Rand</i>	5	0	0
Mr. Richard Fawcett, <i>Bradford, Yorkshire</i> : for <i>Richard Fawcett</i>	5	0	0
Mr. John Mann, <i>Bradford, Yorkshire</i> : for <i>John Mann</i>	5	0	0
Mrs. Walker, <i>Berry Hill, Mansfield</i> : for <i>Mary Walker Friend</i> , by Rev. H. J. Maddock: for <i>S. W. an African Girl</i>	5	0	0
Collection by some Friends at <i>Wirksworth</i>	9	1	0
At <i>Saxton's Hotel, Matlock</i> : Mr. and Mrs. Fojlambe	1	1	0
Some Ladies of the Society of Friends	1	12	6
Mrs. A. B. Johnson, Second Contribution: for <i>Anna Benigna Johnson</i>	5	0	0
The Separate School Fund of the <i>Suffolk and Ipswich Association</i> : for <i>Edward Griffin</i>	5	0	0

ERRATA.

P. 365, l. 21, for *to*, read *of*.

P. 383, at *Leicester Association*, for (in all, 290*l.*) read (in all, 340*l.*)

P. 383, delete the third line from the bottom.

Missionary Register.

No. 23.

NOVEMBER, 1814.

No. 11.
Vol. II.

Biography.

LIFE OF THE REV. JOHN ELIOT,

THE APOSTLE OF THE NORTH AMERICAN INDIANS.

(Continued from p. 400.)

OUR readers have witnessed the encouraging entrance which Mr. Eliot made on his benevolent work among the North-American Indians; and the wish expressed by them to exchange their vagrant life for that of a settled community.

When the place was chosen for the erection of their first town, the Indians wished to affix an appropriate name. It was suggested to them that they should call it NOONANETUM—"Rejoicing;" as their friends sincerely rejoiced that now the Indians heard the word of God, and were brought to seek the knowledge of Him; and even God himself rejoiced over them. This name greatly delighted them; and by it, therefore, their first place of assembling was distinguished.

Our principal guide in this part of the narrative is a tract, printed in London, in 1648, entitled "The Clear Sun-shine of the Gospel breaking forth upon the Indians in New England."

Mr. Eliot advised the Indians to surround their town with ditches, and stone walls upon the banks;

promising to supply them with the needful tools for that purpose. To encourage them in this unaccustomed labour, he offered them rewards; and found them so ready to listen to his counsel, that they called for tools faster than he could supply them. By these exertions, Noonanetum was soon enclosed; and the wigwams of the lowest class among them rivalled those of the sachems, or chiefs, in other places: they were here built, not of mats, but with the bark of trees; and were divided into several apartments, whereas they had formerly but one room for all purposes.

But Mr. Eliot had not assembled his Indians together to expose them to the evils of an idle community. It was necessary to find occupation for their vagrant minds, and their active hands. The women were taught to spin; and they soon found something to bring to market all the year round. In winter they sold brooms, staves, baskets, and turkies; in spring, cranberries, strawberries, and fish; in summer, huckleberries and grapes: and, in hay time and harvest, several of them assisted the English in the field; but they were neither so industrious, nor so capable of hard labour, as those who had been habituated to it from early life.

While this servant of God, with his zealous friends, were rejoicing in the success of their labours at Noonanetum, the Indians near Concord, some miles further in the interior, intimated a wish to be united in a regular community, and to receive the Christian Faith. They had heard what was passing among their countrymen; and in consequence, the sachem, with a few of his men, had attended the preaching at Noonanetum. He seemed to be deeply impressed with what he heard and witnessed; and expressed

his desire to become more like the English, and to abandon those wild and sinful courses wherein they had lived. When his people discovered their sachem's mind, some of them began to oppose him; but he reasoned with them, and succeeded in bringing them to a better temper. At an assembly of sachems, and other principal Indians, held toward the end of November, they agreed to repress by heavy fines all intemperance, conjuring, falsehood, theft, profanation of the Lord's-Day, impurity, gambling and quarrelling: they determined to punish adultery and murder with death: they resolved to abandon their old practices of howling for the dead, and of adorning their hair and greasing their bodies; and to adopt the customs of the English: they expressed their desire and resolution to seek after God, to understand and escape the temptations of Satan, to improve their time, to live peaceably one with another, to labour after humility, to pay their debts, and to establish prayer in their wigwams. Two of these regulations are curious, as indicating a growing regard to the decencies of society:—

No Indian shall take an Englishman's canoe without leave, under the penalty of 5s.

No Indian shall come into an Englishman's house except he first knock: and this they expect from the English.

These regulations were adopted by the whole assembly, and a respectable Englishman appointed as their Recorder to see them carried into execution. They entreated Mr. Eliot to visit and instruct them; and applied to the Government for a grant of land whereon they might build themselves a town.

An affecting scene was exhibited at Cambridge, in New England, in June this year, 1647, at the an-

nual meeting of the Synod. Mr. Eliot preached there an Indian Lecture, which was attended by a great confluence of Indians from all quarters. From Eph. ii. 1, the preacher opened to them their miserable condition without Christ, *dead in trespasses and sins*; and directed them to that Saviour, who alone could quicken them from their spiritual death. When the sermon was finished, there was a convenient space of time spent in hearing and answering such questions as the Indians proposed. We will give the narrator's description of the scene in his own words.

That which I note is this: that their gracious attention to the word, the affections and mournings of some of them under it, their sober propounding of divers spiritual questions, their aptness to understand and believe what was replied to them, the readiness of divers poor naked children to answer openly the chief questions in the Catechism which had been taught them, and such like appearances of a great change upon them, did marvellously affect all the wise and godly ministers, magistrates, and people, and did raise their hearts up to great thankfulness to God; very many deeply and abundantly mourning for joy to see such a blessed day, and the Lord Jesus so much known and spoken of among such as never heard of him before.

Mr. Eliot's labours among the Indians began now to be widely extended. On occasion of a journey with some friends, toward the end of the year, as far as Cape Cod, on some other business, he embraced the opportunity of preaching to the poor Indians in his way. He found, however, much difficulty in making himself understood, the dialect varying very materially every 40 or 50 miles, and these Indians being wholly unused to hear any thing on the subject of religion. By the aid, however, of interpreters, and by circumlocution and variation of expression, he contrived to become intelligible. He

had, indeed, an admirable talent of adapting himself to his hearers; and excelled, as his friends testify, all other Englishmen, in the explanation of Sacred Truth to the Indians, as much as they excelled him in the utterance of common matters in the Indian Tongue.

In Mr. Eliot's customary instructions of the Indians, after fervent prayer for the Divine Blessing on his labours, he attended, in their regular order,

1. To the catechising of the children; by which the adults themselves were greatly benefited, and enabled to teach their own children at home.
2. To the preaching of the word, in all plainness and brevity; to which many became very attentive.
3. To admonition and censure, if any occasion thereof had arisen.
4. To the hearing and answering of their questions; which was a great means of instilling into them the accurate knowledge of Divine Truth.

The regular use of Admonition and Censure, as a means of instruction and conviction, deserves particular notice. Its great efficacy should awaken others, whether among Christian or Heathen People, to the proper use of it. We will give Mr. Eliot's own account of his success therein.

If there be any occasion, we go to admonition and censure; unto which they submit themselves reverently and obediently, and some of them penitently confessing their sins with much plainness, and without shiftings and excuses. I will instance in two or three particulars.

A man named *Wampowans*, being in a passion on some light occasion, beat his wife; which was a very great offence among them now (though in former times it was very usual) and they had made a law against it, and set

a fine upon it. Hereupon he was publicly brought before the assembly, which was great that day, for our Governor and many other English were then present. The man wholly condemned himself, without any excuse: and when he was asked what provocation his wife gave him, he did not in the least blame her, but himself; and when the quality of the sin was opened, that it was cruelty to his own body, and against God's commandment, and that passion was a sin, and much aggravated by such effects, yet God was ready to pardon it in Christ, he turned his face to the wall and wept, though with modest endeavour to hide it; and such was the penitent and melting behaviour of the man, that it much affected all to see it in a Barbarian, and all did forgive him: only this remained, that they executed their law, notwithstanding his repentance; and required his fine, to which he willingly submitted.

Another case of admonition was this: *Cutshamagin*, the sachem, had a son of about 14 or 15 years old, who had behaved himself disobediently and rebelliously against his father and mother; for which sin they did blame him, but he despised their admonition. Before I knew it, I observed, when I catechised him, that when he should say the Fifth Commandment, he did not freely say, "Honour thy Father," but wholly left out "Mother;" and so he did the Lecture-day before: but when this sin of his was produced, he was called before the assembly, and he confessed that what was said against him was true; but he fell to accuse his father of sundry evils, as that he would have killed him in his anger, and that he forced him to drink saik, and I know not what else: which behaviour we greatly disliked, shewed him the evil of it, and laboured much with him; but all in vain: his heart was hard and hopeless for that time. Using, therefore, due loving persuasions, we did sharply admonish him of his sin, and required him to answer further the next Lecture-day, and so left him; and so stout he was, that when his father offered to pay 10s. for his drunkenness, according to their law, he would not accept it at his hand. When the next day was come, and other exercises finished, I called him forth, and he willingly came; but still in the same mind as before. Then we turned to his father, and exhorted him to remove that stumbling-block out of his son's way, by confessing his

own sins, whereby he had given occasion of hardness of heart to his son; which thing was not sudden to him, for I had formerly in private prepared him thereunto, and he was very willing to hearken to that counsel, because his conscience told him that he was blameworthy; and accordingly he did: he confessed his main and principal evils of his own accord. Upon this advantage, I took occasion to put him upon confession of sundry other vices, of which I knew he had in former times been guilty, and all the Indians knew it likewise; and I put it after this manner: "Are you now sorry for your drunkenness, filthiness, false-dealing, lying, &c. which sins you committed before you knew God?" Unto all which cases he expressed himself sorrowful, and which example of the sachem was profitable to all the Indians. When he had thus confessed his sins, we turned again to his son, requiring him to confess his sin, and entreat God to forgive him for Christ's sake, and to acknowledge his offence against his father and mother, and beg them to forgive him; but he still refused. And now the other Indians spake unto him soberly and affectionately; divers of them, one after another, and some several times. At last he did humble himself, confessed all, and entreated his father to forgive him, and took him by the hand; at which his father burst forth into great weeping: he did the same also to his mother, who wept also, and so did divers others; and many English being present, fell a weeping, so that the house was filled with weeping on every side, and then we went to prayer, in all which time Cutshamaquin wept, in so much that, when we had done, the board he stood upon was all dropped with his tears.

(To be continued.)

Home Proceedings.

PROHIBITION OF THE FRENCH SLAVE TRADE.

OUR readers will learn with delight, that the pleadings of Justice and Humanity have been successful

in behalf of Western Africa—THE FRENCH HAVE PROHIBITED THE SLAVE TRADE NORTH OF CAPE FORMOSA! The whole line of English Settlements, where Christian Benevolence is struggling under all difficulties to remunerate Africa for her wrongs, will now be free, by law, from the evils which the revival of the French Slave Trade threatened: and the French Establishments themselves will throw back on the unfeeling Moors and other Traders, those multitudes of unoffending victims, which it is well known they have been assembling hundreds of miles up the Senegal, from the moment when they heard that peace would restore to France her dependencies in those quarters. Let us adore herein the gracious Providence of Him who answers prayer, and who is delighted with the efforts of his servants *to be merciful as their Father who is in Heaven is merciful*: and let us receive this blessing as a pledge, that this most foul stain shall be soon wiped from the code of all nations!

BRITISH AND FOREIGN BIBLE SOCIETY.

The following very important communications have just been received by the Committee.

Communication from the King of Persia, relative to the late Rev. H. Martyn's Translation of the New Testament into Persian.

From his Excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britannic Majesty to the Court of Persia. Addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

My Dear Lord,

St. Petersburg, Sept. 20, 1814.

Finding that I am likely to be detained here some

six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that, agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented in the name of the Society (as he particularly desired) a copy of his Translation of the New Testament in the Persian Language to his Persian Majesty, Fatch Ali Shah Kajar, having first made conditions that his Majesty was to peruse the whole, and favour me with his opinion of the style, &c.

Previous to delivering the Book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maru, Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi Philosophy, would, I felt certain, give it a fair judgment, and, if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a Letter from his Persian Majesty, to me, will shew your Lordship that he thinks the complete Work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able co-adjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the Society express a wish to possess the original Letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your Lordship.

I beg leave to add, that, if a correct copy of Mr. Martyn's Translation has not yet been presented to the Society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my Sovereign not have immediate occasion for my services out of England.

I beg you to believe me, my dear Lord,
Your Lordship's most sincere and faithful
humble servant,

GORE OUSELY.

Translation of his Persian Majesty's Letter, referred to in the preceding.

"In the name of the Almighty God, whose glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all Prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore have been particularly delighted with this copious and complete Translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read * to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

* I beg leave to remark, that the word "Tilawat," which the Translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.

NOTE BY SIR GORE OUSELEY.

"Your Excellency will be pleased to rejoice the hearts of the above-mentioned dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request. Given in Rebialavil, 1229.

(Sealed) FATEH ALI SHAH KAJAR."

CHURCH MISSIONARY SOCIETY.

Sermon by the Rev. Daniel Wilson before the Society.

At the request of the Committee, the Rev. Daniel Wilson preached before the Society, at St. Bride's Church, Fleet Street, on Thursday, the 10th of November, on occasion of the departure for Africa of the Missionaries mentioned in our last Number. This appropriate and able Sermon has been printed at the request of the Committee, and may be had of the Society's Booksellers. In our next we shall quote from it some passages, which place in a very striking light the magnitude and difficulties of the Society's efforts in Africa.

Instructions to the Missionaries.

After the Sermon by Mr. Wilson, the Committee met at the House of the Society, when the Secretary delivered their Instructions to the Missionaries. These Instructions we shall here insert, as they will convey to our readers much information respecting the views of the Society with respect to Western Africa.

INSTRUCTIONS

From the Committee of the Church Missionary Society, to the Rev. John Christopher Sperrhacken and the Rev. John Henry Schulze, with other persons attached to the Society's Missions in West Africa: delivered by the Secretary, at a Meeting of the Committee, held at the House of the Society, Nov. 10, 1814,
MAJOR-GENERAL CHARLES NEVILLE, Vice-President,
 in the Chair.

Dearly Beloved in the Lord—

It is now little more than two years since the Society dismissed to their labours in Africa the Rev. Leopold Butcher, with eight other persons attached to its Missions in that quarter. In steady pursuit of that first and great design of the Society—the remunerating of Western Africa, by the gift of Christianity with all its attendant blessings, for the enormous wrongs so long inflicted on her by British Inhumanity and Avarice—with this object ever in its eye, the Society sent forth Mr. Butcher and his companions to strengthen the hands of his brethren in Africa. But the hopes which were cherished on that occasion have been, in a great measure, disappointed. The Society had prepared three Laymen to exercise useful trades for the benefit of the natives: of these men two, with their wives, have departed this life; not so much through the unavoidable insalubrity of the climate, as from a state of health and constitution which would have proved equally fatal, perhaps, elsewhere, without special care and watchfulness.

Severe trials befel, indeed, this body of Missionaries before they reached their destination. The shipwreck of the vessel in which they sailed exposed their lives to danger, and greatly retarded the execution of the Society's plans.

The conflict, too, which has been maintained in Africa, between the officers of his Majesty in the strenuous exercise of their duty, and the secret encouragers of the Slave Trade, has exposed the Missionaries and Settlements of the Society to gross calumnies and to midnight revenge. Fire has been kindled over the heads of the little children in one of the settlements, but was providentially discovered in time to effect the escape of all who dwelt there.

When to these circumstances are added the difficulties which the expected revival * of the French Slave Trade will oppose to our exertions, you may be tempted to inquire, why you are sent forth at a period so critical, and whether it would not be prudent to suspend the efforts of the Society in Africa, till the dark clouds which lour over the prospect are scattered.

We answer, No!—the efforts of Christian Mercy must not wait on the councils of man! We are engaged in the noblest project which can enter into the heart! We admire the men who, under the Divine Blessing, have conquered and are giving a peace to the nations—however feverish and insecure that peace may be rendered by the vices of man—but we are engaged in a far nobler war! we *wrestle against the rulers of the darkness of this world*, in the very seat of their cruel tyranny! we are fighting for the liberation of their wretched slaves from the most debasing thralldom—for a *peace which passeth understanding*—for a title to an inheritance incorruptible, undefiled, and that fadeth not away!

And, in this struggle, we are confident of victory. Such efforts as those in which we are engaged—the efforts of Christians to meliorate the condition of their fellow-men on this side the grave, and to open to them the prospect of life everlasting, have the Divine Blessing secured to them by unfailing promises.

Were it, indeed, now the question before the Society, whether it would choose this particular moment to make its first attempts in Africa, this might deserve to become a subject of grave deliberation. But this is not the question. We entered on this design in times of peril. They were fearful days for that wretched coast, when the trade in our fellow-men was a trade authorized by British Laws. We have survived those days: nor can we doubt that we shall survive and triumph over every other evil which may threaten us.

It is true that this nation is suspected and calumniated in perhaps the noblest national act which she ever performed: and these suspicions and calumnies are propagated by men, who have either had sufficient opportunities of ascertaining in that act her real magnanimity, or should have been taught by their own sufferings the

* When these Instructions were delivered, the happy intelligence, mentioned in a former page, had not arrived.—Errors.

lesson of gratitude to their deliverer and of mercy to the oppressed. But the Nation must act herein as a Christian Nation, and, *by well-doing, put to silence the ignorance of foolish men!*

It is true, moreover, that our efforts are returned back on us with violence and ingratitude: but the African Chiefs will, ere long, become enlightened to their true interests. They will expel from their shores those inhuman advisers, whose counsels keep Africa in bonds while we invite her to be free! The protection of the Chiefs, secured by their Children being entrusted to our Missionaries, though not seldom on the point of yielding to the violence or wicked arts of others, has not been withdrawn; and has been confirmed, in circumstances of imminent danger, by the manly interference of one, whose name deserves to be mentioned with peculiar honour, Mr. William Fernandez, Chief on the Rio Dembia, in whose territories the Gambier Settlement has been established.

The Christian Education of nearly two hundred African Children—the effect of the marriages which are now beginning to take place among the young persons educated by the Society, in weaning the natives from polygamy, in raising the female character to higher estimation, and in the increase of domestic comfort—the preparation of elementary books, and of the Scriptures in the native tongues, which is proceeding with success—the erection of churches, and the proclaiming to the natives the glad tidings of salvation—these things furnish abundant encouragement to believe that we are acting, and shall continue to act, under the Divine Blessing.

We have spoken the more largely on these topics, because the circumstances under which you are going forth are peculiar.

You will find in the Addresses delivered to our former Missionaries, by the late Rev. John Venn, the Rev. Thomas Scott, the Rev. Henry Budd, and the Rev. Dr. Buchanan, so full a developement of your duties, your difficulties, and your encouragements, that it has not been thought requisite to assemble the Society together at this time for the purpose of instructing you at large on those topics. You are desired to read over those Addresses repeatedly and with care; and to consider them as directed to yourselves, so far as they shall be found suitable to the circumstances in which you may be placed. And the Committee do especially enjoin you

to treasure up in your hearts these admonitions and exhortations which have been this morning so feelingly addressed to you from the pulpit, at their request, by the Rev. Daniel Wilson.

A passage has been engaged for you on board the *Willding*, Capt. William Gibson, direct for Sierra Leone. An investment of stores, to a very considerable amount, will be put on board for the support of the Settlements, and for your accommodation and comfort. You will proceed to Portsmouth or Plymouth, as the case may require, and will be accompanied thither by the Secretary, or by one of his Assistants, who will do every thing in his power for your convenience and accommodation.

During the voyage, you, who are Ministers, will maintain daily worship among yourselves, and the regular administration of the Word on Sundays, and at other times, as opportunities may occur.

You, Mr. SPERRHACKEN and Mr. SCHULZE, are sent forth by us to strengthen the hands of your brethren in Africa, in their endeavours to enlighten the natives with the Gospel of our Lord Jesus Christ. On your arrival at Sierra Leone, you will confer with Mr. Butscher on the most promising sphere of usefulness. Should any opening present itself which shall appear to you and to him remarkably promising, we would have you embrace it.

Our views respecting you are these.

We wish Mr. Nylander's efforts among the Bulloms to be extended; and, if no peculiar circumstances should call for any other destination, we wish you, Mr. Sperrhacken, to settle without delay at Yongroo, with Mr. Nylander, in order to the acquisition of the Bullom Tongue, and that you may render all the assistance in your power to his exertions among that people, with the view of ultimately forming yourself another Settlement in their territory. The elementary books in the Bullom Language which Mr. Nylander has prepared with great industry and intelligence having been printed in this country, you will take a considerable supply of them with you; and will, of course, during your passage, make it your daily business to acquire as perfect a knowledge of that tongue as these books will supply, that you may be the better prepared to instruct the Bullom Youth in their own language, now first reduced to writing.

Bearing in mind the intimation given by Mr. Butscher

(13th Rep. p. 108), that Mr. Pierce, Chief on the Rio Nunis, about eighty miles north of Basha, has been some time desirous that a Settlement should be formed in his territory, we wish you, Mr. Schulze, to confer with Mr. Butscher, and with your brethren in the Rio Pongas, on this subject: and, unless it shall appear that your assistance is necessary elsewhere, that you should open a negotiation with him on the subject.

We refer you to the instructions delivered to Mr. Butscher and his companions. The plan there proposed, grounded on our conferences with him, of placing at each Settlement two Missionaries and a Lay Mechanic, appears, from what has since occurred, to require some modification. Two of the three mechanics who went out with him have been removed by death: and there is too much reason to fear that such mechanics will not willingly continue for any considerable term to labour exclusively for the Society, if they find their labour productive of more advantage to themselves in other quarters. Instead of fixing such mechanics, therefore, in exclusive connection with the Society's Settlements though but for a limited time, it appears expedient to us to encourage and assist the establishment of worthy men of this description in the country, but to leave them independent of the Society, while a fair and adequate remuneration shall be given to them for all the work which they may execute for the Settlements.

It has appeared to us, that a Lay Schoolmaster and Catechist connected with each Settlement will answer the double end of relieving the Missionary of the burden of secular cares; and, at the same time by devoting himself to the instruction of the children, will leave the Missionary at liberty to dedicate himself to the ministry of the Word. While he might thus render the establishment of two Missionaries in each Settlement, as a general principle, unnecessary, harmony and peace would be more likely to be secured, by his observance of that subordination which he would naturally feel due to the Missionary under whom he may be situated.

We address you, Mrs. HARTWIG, with sincere sympathy in your past trials, and in those feelings which cannot but be awakened by your present undertaking. Be assured of our unfailing regard; and of our earnest prayers that your faith and hope may receive their full

reward! Your husband invites you to return: he professes contrition for the past; and he declares his anxiety to labour during his remaining days under that Society whose service he had forsaken: he invites you to render him your aid. We could not venture to advise what step you should take on this important occasion. All we could do was to assure you of our utmost readiness to further your wishes, if you should determine to sacrifice your present comforts, in order to make yourself an offering on the altar of faith. You have determined in the spirit of the holy women of old time! Go forth, then, leaning on the Omnipotent Arm of your Heavenly Master! Good is designed for Africa. May you largely contribute to it, by becoming the instrument of fixing your once lost husband as an humble and patient labourer in the work of the Lord.

Mr. and Mrs. HUGHES, you are sent to the colony of Sierra Leone, to make an entrance on those exertions which we have it in contemplation to pursue on a large scale for the education of the children and the instruction of the Heathen under the British Government within the colony. The claims of these children and natives begin to urge themselves loudly upon us. We have consented to Mr. Butscher's acceptance of the Colonial Chaplainship, with a view to their benefit. We send you in pursuance of the same design; and we place you for the present under his superintendence. And we have it in purpose to extend our efforts largely in the colony.

JELLORUM HARRISON, we wish you to proceed to the Rio Pongas; and, after visiting there those relatives, if still living, from whom you have for these many years been separated, to settle at Bashia, as Schoolmaster and Catechist, under Mr. Renner and Mr. Wilhelm; that Mr. Wilhelm may be left wholly at liberty to preach to the natives, either there or wheresoever else an opening may be made for his labours. Having left your native shores under the late Mr. Brunton, and spent your youthful years with him at the Settlement of the Edinburgh Missionary Society at Karass, in Georgia, you have been committed to our care by that respectable body, that your ardent wish might under us be accomplished, of returning to your native land, and of rendering yourself subservient to the eternal interests of your countrymen. May the Great Master whom we serve abundantly bless you

and make you an humble, diligent, faithful, and successful assistant in the work in which we are engaged for the good of your country; that your friends, to whom you are so much indebted for the past care of you, and we who send you forth committing you to God, may have an abundant reward in hearing of your steady walk as a true Christian.

Finally, beloved, all of you *be subject one to another, and be clothed with humility*. Be willing to keep your appointed place, and do the work of your day till the evening shall arrive, when you retire to your eternal repose, and enter on the rest that remaineth for the children of God. Watch against those things which occasioned others to stumble, and some to fall: know where your strength lies! May God grant you by his Holy Spirit such an honest and ardent zeal for the glory of your Lord, that all the little and mean feelings which self puts forth may be shamed and banished from your souls! Watch, then, unto prayer! Be strong in the Lord, and in the power of his might! Grieve not the Sacred Spirit by selfish and unholy tempers! May his blessed influence ever abide on you, and may God open before you opportunities of usefulness, which shall reward you a thousand fold for all your labour!

By order of the Committee,

JOSIAH PRATT, Secretary.

Foreign Intelligence.

INDIA.—CALCUTTA.

Roman Catholic Missions in the East.

AN Address has lately appeared in the Calcutta Papers, in support of these Missions, from which the following is an extract. We refer our readers for a brief account of the Roman Catholic Missions to pp. 162, 163, of our First Volume.

The Catholic Missionaries, who now, through their agent deputed hither, apply to the public of Calcutta, were originally attached to the Society of Foreign Missions in France. The unhappy distractions of their native country involved them in its consequent distress, deprived them of the property subservient to their efforts in the cause of Christianity, and cut them off from the resources on which they had till then been accustomed to depend. The charitable contributions of the inhabitants of Mexico enabled them to replace their losses by a slender fund, which the unvarying economy and attention of fifteen years had rendered adequate to the support of the Mission: the same care had even added to the original supply, and the progressive nature of the expenses seemed to be accompanied by the augmentation of their means. It has pleased Providence to check the current of their prosperity; and to reduce them, in one moment, from comparative affluence to more than their former poverty. The late conflagration at Penang, comprehending the most valuable part of the property of the Society, has again annihilated their resources, and frustrated their hopes.

The establishment of the Catholic Missionaries at Pulo Penang, was founded with a view to provide the natives of the adjoining regions, as Siam, Tonquin, Cochin, and China, with preachers of the true faith from amongst themselves, to instruct youths from those countries in the principles of our holy religion, and send them forth to disseminate its blessings: to rear in this way a succession of labourers in the divine field, who should occupy the vacancies which age and infirmity are busily producing in the original Mission, and who, going amongst people of similar habits and tongues, would be listened to with greater complacency, and most fervently do we hope with greater effect. The state of the Mission and the establishment at Penang will best explain our motives, and justify our expectations.

Of the original Missionaries, thirty only remain: most of them laden with years, and resigned to infirmity.—Under their guidance and controul about 120 priests, natives of the East, discharge the duties of the clerical function, in spite of danger and difficulty, amongst at least 300,000 Christians, in the populous empire of China, and the surrounding kingdoms. The ministers

prescribed were educated in seminaries attached to each principal station of the Mission, and dependent upon the exertions of the superintending Missionary.—To obviate the consequences necessarily connected with this arrangement; such as the decay of the seminary, upon the death or departure of its chief, and the desertion of ministers, where there was a want of instruction; it was considered advisable to form one principal seat of tuition; and Penang, for the conveniences of situation and the protection of an enlightened government, was the place selected. A seminary was established there under the regulation of three of the original Missionaries; and a number of youths, chiefly Chinese, were instructed and maintained there at the expense of the Society. The cost also of bringing them from their native country, and their conveyance thither, was similarly provided for. The progress of the institution was such as to gratify anticipation, and to encourage the prospect of future utility and success. The expenses of the establishment were mostly defrayed by the profits arising from the rent of several houses in the town, in the purchase of which the little property of the Missionaries had been vested. These houses were within the limits of the late destructive fire, and their loss is a blow as heavy as unexpected. Not to mention the ruin of their prospects, the Missionaries have but ill preserved the means of their own support: and they are wholly destitute of resources for maintaining their helpless pupils at Penang, or sending them back to their country, and to their friends. In this embarrassment and distress, the success of this appeal to British Munificence, is their sole dependence. The whole amount of their loss is too heavy to be replaced; and they solicit only such assistance, as is calculated to relieve: any contribution therefore, however limited its extent, as it will tend to remove their wants, will have a claim upon their gratitude. They have also to state, that the assistance they may receive will be attended with beneficial effects beyond those which might at first appear to result from its amount. The ground lately occupied by the Missionaries, they still retain; and many articles, rescued from the late fire, might again be found of service.

In support of this application to the inhabitants of Calcutta, the Catholic Missionaries conceive they need

urge no other plea, than the nature of their calamity, and the holy service in which they have incurred it. They would not wish, however, to affect indifference to the interests of society, nor to disclaim the desire or the power of being serviceable to a commercial community. They could cite many instances where, in consequence of the success of their labours, ships manned or navigated by Europeans have found friendly reception and assistance in parts formerly closed by barbarous prejudice and peril against their vessels and their trade. The Christian Converts issuing from the school of the Catholic Mission, and spreading themselves through countries where Europeans are little known or encouraged, carry with them sentiments the most favourable to their brethren of the West, and an inclination to oppose or correct impressions to their disadvantage.

INDIA.—AGRA.

Journal of Abdool Messee, for the Month of September, 1813.

(Continued from p. 332.)

Sunday, Sept. 5. 1813.—During the past week, two of the Molwees who have attended to read the Scriptures, have declared themselves convinced of the Divine Authority of the Gospel, and expressed their intention of receiving baptism. A man of consequence, with his two sons, and a learned Brahin, have done the same to Abdool in the city. This morning, on account of the rain, fewer attended Hindoostanee Worship. Of them, a boy aged 13 or 14, one of the scholars in the City School, who has several times lately expressed a desire to be baptized, was asked, “Why do you wish to become a Christian?”—He mentioned the miracles, death, resurrection, and ascension of our Lord, as proofs that he is the only Saviour. He was again questioned, “Why did Christ thus die and rise again?”—*Ans.* “For our sins.”—*Q.* “What do you suppose sin to be?”—*Ans.* “All kinds of bad words and bad actions.”—*Q.* “Are you conscious of having sinned?” He answered, with some confusion, “Yes.”—*Q.* “And what makes you think you shall be forgiven if you be-

come a Christian?" *Ans.* "Jesus Christ will wash away my sins with his own blood."—An explanation of the Commandments was read after prayers, which excited much attention; and a good deal of conversation on the subject, after Divine Worship was ended.

Sept. 19.—Yesterday the wife of one of the Molwees who attend to read the Scriptures daily, sent for Abdool. She told him that her husband does nothing now but talk of religion—that he is constantly sighing, and seems deeply troubled—that when she asks him the cause, he tells her he is mourning over his sins; that he must be a Christian; and that if she will be influenced by him she must also. She sent for Abdool to know the reason of all this; and to beg that she might not be separated from her husband. Abdool told her, that if her husband became a Christian, he would not then part with her at all, unless she herself left him, &c. She begged for a copy of the Gospel for herself, that she might learn more of this matter.

On Thursday began to attend in the city, at four P. M. where several respectable people, both Hindoos and Mahometans, came daily to read the Scriptures and hear them explained.

Sept. 21, 1813.—This afternoon Molwee Mahomed Fazil, the person referred to above, came on purpose to request that he might be admitted to baptism on Sunday next. He said, with tears, that he had, for some time, been perfectly convinced of the Divine Authority of the Gospel; that now, perceiving this life short and uncertain, he wished to secure life eternal; and that to be ashamed of Christ would subject him to be put to shame at the Great Day. He is one of those who have lately come daily to read the Scriptures, and has inquired minutely into every subject of objection. He is the Molwee who came April 5th to inquire in what part of Scripture Christ is called the Son of God.

Sept. 22.—To-day, the son of Talib Messee Khan came by appointment, and the following conversation took place.—"Your father told me yesterday, you also wish to be baptized on Sunday next." *Ans.* "That is my desire."—*Q.* "Why do you desire it?" *Ans.* "That my end may be happy."—*Q.* "Cannot you have a happy end in any other religion?" *Ans.* "No: I am persuaded I cannot."—*Q.* "What have you discovered in the Gospel that should make you determine thus?" *Ans.* "I per-

case there is no one that can be compared with the Lord Jesus Christ."—Q. "But do you see any necessity for such a Mediator?" Ans. "Yes: he gave his own life a ransom for our sins, and what he did and suffered was on our account."—Q. "But do you see in yourself that sin is such an evil as to require such sufferings?" Ans. "Yes: and I desire to have my sins forgiven, and to be made holy."

Sept. 23.—Yesterday and to-day a person from Delhi, an Armenian by nation, and a Christian by profession, attended to read the Scriptures. He had visited Abdool in the forenoon; and, on seeing the care which he took to instruct the Catechumens, with the general regard paid to religion by those who attend, he lamented, with tears, the hitherto careless life which he had led, and begged for copies of the translations and prayers; and has taken a few copies with him to Delhi. Four of the women of the Roman Catholic Church have been engaged with the new converts, reading the Ten Commandments, with seeming concern for their salvation. One, in particular, who separated herself from her husband that she might be entirely devoted to the service of the Virgin Mary, laments that she has been so long deceived, and vainly striving to work out a salvation of her own.

Sept. 26.—This morning, after Divine Service in the Fort, Molwee Mahomed Fazil was baptized by the name of Fazil Messee, "Learned of Christ." Yesterday a friend of his, having heard of his intention, came from Muttra to know the truth of the report. Before several, Fazil declared, "I have no doubt remaining of the authenticity of the Gospel. I am sure there is no salvation but in Christ, and that without faith in him no one can be saved. I am persuaded, also, there ought to be no more hesitation or delay, and am therefore to receive baptism to-morrow." The Hujee Talib Messee Khan's son, was also baptized, by the name of Mokurrisa Messee, "Favoured of Christ."

Sept. 30.—State of the Native Church at the end of the month:—eleven baptized adults and two children; twenty-six catechumens. Boys at school in the city, forty-seven; of whom eight are reading St. Matthew's Gospel; the others learning to read and repeat a catechism. In the school at Taje Gunge, two miles east of the city, are 14

boys, and at Lokarkee Mundee, in the Western Suburbs, are 27 boys learning to read, and to repeat the Catechism. For the instruction of all these, five Schoolmasters are retained, and one English Writer to instruct in reading and writing English at home. A place of worship is erecting in the city 46 feet long, and 20 wide. It is expected to be completed in October. The Hageem Talib Messee Khan administers medicine daily - gratis to many afflicted poor.

In these schools at Meerat, many native children are reading the Scriptures, and Mr. Bowley has, for these two months past, read the Scriptures every Sabbath-day to many assembled Natives at that place, and is otherwise very actively engaged in disseminating the knowledge of Divine Truth.

(To be continued.)

INDIA.—BAPTIST MISSION.

In our First Volume, pp. 354 to 359, we gave the General Statement of these Missions nearly to the end of 1812; and, in this Volume, pp. 371 to 374, a Summary Account of them. From the 26th Number of the "Periodical Accounts," just published, we are now enabled to carry on the general view to July 1813.

In the review of the Mission in general at the close of 1812, the Brethren take particular notice of their *afflictions*, and of the *mercies* which had been mixed with them. They add, "The number of persons added by Baptism this year, is, on the whole, rather less than the last; yet it will notwithstanding appear that there has been a wider extension of the Gospel this year than in any one preceding."

In reviewing the *schools*, they describe the advantages resulting from the Lancasterian Plan, in disseminating the knowledge of the Holy Scriptures. "Among the chief of these (they say) is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably sug-

gest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children, as well as single words. Thus a whole Gospel, either in English or Bengalee, by appropriating a certain part of the day to this exercise, (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind, in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which, by the Divine Blessing, may result from the full application of this among heathens, are almost incalculable. Not only may the doctrines and the precepts of the Sacred Word be selected in the words which the Spirit of God himself hath dictated, and thus conveyed to the tender minds of heathen youth, without the least outrage to their feelings; but, by a judicious selection of the history given in the Old Testament and continued in the New, a heathen youth might in the space of four or five years have the whole of the dealings of God with man since the creation—the fall—the plan of redemption—the call of the Jews—their sufferings through idolatry—the promises respecting a Saviour—and their full accomplishment, almost engraved on his memory without the least difficulty or alarm. About an hour each day for four years would suffice for the whole of this. Nor does it require the teacher to be a Christian; a Heathen could as well dictate a few verses or a chapter as a Christian; nay, two or three intelligent boys, selected from the children themselves, could do it quite as well, while the idolatrous teacher sat quietly by, and merely preserved order. The ease with which it could be ascertained whether he had directed the requisite passages to be written or not, would secure its being done; and if one such teacher failed, others would readily take his place for the sake of the salary. Any Brother or Christian Friend who took the trouble to superintend such a school once a week, or even once a month, would only have to direct, that certain chapters of the Gospels, for instance, should be written from dictation in his absence, by writing two, four, or six verses daily, as circumstances might render prudent; and

on his return, at the end of the period mentioned, a few questions to the boys on the subject of that portion of Scripture would enable him to discover whether it had been written by them or not, with nearly as great certainty as though he had witnessed its being done. If in addition to this, he were to reward the boys who gave the best account of what they had thus written, with a trifle each, and distribute a few pice among the most steady and regular of the other boys, this would spread through the village or town, fill the school with children, and quicken their attention to what they thus constantly wrote. The effects of this system wisely and steadily carried forward for a few years, can scarcely be calculated. The general diffusion of pure scriptural knowledge would be among the most certain of these. No attempt need be made to compel these children to lose caste, or to leave their idols. It would be impossible for youths thus gradually yet diligently and affectionately instructed in the Sacred Scriptures, to *unknow* what they had once learned. The Sacred Book which had been made thus familiar, and even endeared to them by the encouragement and rewards which had accompanied it, might be their companion through life; and it could scarcely avoid approving itself to their understandings, if it did no more. Were it further accompanied at school with a concise but perspicuous compendium of Geography, and another of General History and Chronology, the minds of the children would be enlightened almost beyond conception; and if they did not become sincere and zealous Christians, they could scarcely remain blind and bigotted idolaters. With what advantage could the seed of the Word be afterwards sown in a village or town, when the ground had been thus prepared! Where the names of the persons occurring in the Scriptures, the story itself, the language, and the incidents, are already known and recollected, as being connected with youthful ideas of pleasure, and a number of youths, thus acquainted with Scripture Facts, have made them the subject of conversation with their neighbours, surely such places may be said to be prepared of God to receive the Gospel. Nor can the effects be easily limited; the plan of itself provides means for carrying this state of things to any extent. The elder and most intelligent youths, employed and rewarded as monitors in these schools, when grown up would have

an employment to seek, and would be far better qualified to conduct such schools than their former teachers. And it would follow as a matter of course, that they would prefer teaching the things they had learned to any other employ. Thus, if they were not savingly converted, they might still, without any dereliction of caste, become useful, in diffusing the knowledge of the Word of Life to an extent known only to Omniscience itself. By steadily persevering in this simple plan, might any system of idolatry, without noise, and almost without notice, be sapped at its very foundations, and made to fall of itself with as much ease as a tree, the roots of which are destroyed beneath the surface of the ground.

To this plan we have turned much of our attention, and have been enabled to set up more schools in this than in any preceding year—no less than eight having been added this year. They now stand as follows:

The Benevolent Institution at Calcutta.—This has been begun nearly three years. The object of it is to instruct children in the Scriptures both in the Bengalee and English Languages, as well as in writing and accounts. The advantages attending it in a city like Calcutta are very great. Multitudes of natives, who bear the name of Roman Catholics, but who are in reality as ignorant of the Scriptures as were their idolatrous ancestors, by means of the instruction given their children, gain some knowledge of the Gospel themselves. They sometimes come to the school, and attend worship in the Bengalee Language, which they understand better than any other; and at other times their children carry home their Testaments, and talk of passages which they have committed to memory; and thus the Gospel makes its way into those dark recesses, which it would otherwise be impossible to reach. There are from three to four hundred children on the books of the school; but sickness and other circumstances seldom allow more than two thirds of them to attend at once. The school-room built for them, and entered upon the beginning of the year, is, however, capable of containing eight hundred children; and the plan of Mr. Lancaster, with some modifications, would enable our Brother Leonard (whose very soul seems in the work) to superintend this number. The goodness of God relative to the funds of this Institution demand our warmest gratitude. In November, when we issued the

First Report, it was full three thousand rupees in debt, and our faith relative to its future existence had little more to support it, than that, if the Lord intended to make it an instrument of good, he both could and would surely give the needful supplies for carrying it forward. Our hope has not been put to shame: the encouragement it has met with from all ranks of people, has been such as will clear off the debt and carry us through full half of this year. May this teach us to trust Him in future seasons of need!

A small school of the same kind has been set up at Serampore, for the sake of the poor native Roman Catholics there. This is supported and conducted by the youths of the Mission Family and the School; the expenses are defrayed by a small monthly contribution from each of them; and they appoint one of the eldest among them to conduct it from month to month. In this school the Scriptures are taught both in English and Bengalee, together with writing and accounts in both languages. Classes of boys have here written a whole Gospel in three or four months, by writing a few verses daily. The children taught amount to nearly forty.

We have endeavoured this year to increase the number of our schools in which the Scriptures are taught in the native languages. At *Taldanga*, about ten miles west of Serampore, a school has been begun for several months, and the number of children amounts to about thirty. At *Vidyavatee* too, in the midway between Serampore and Taldanga, another is lately begun, which contains about thirty. We also desired Brother W. Carey, jun. to set up several around him, which he has done. There are now four around Cutwa. Four were also set up by our Brother Mardon, and are now superintended by Brother D'Cruz. Add to these, one supported by Brother Fernandez, another by our two Brethren at Digah, the one at Patna carried forward by Brother Thompson, and the one supported by a Christian Friend at Agra, and the whole number will be found to be sixteen. We cannot speak with perfect precision relative to the number of children in each; but we suppose the whole number taken together can be little short of a thousand.

Concerning the *Translations*, they reserve a full account of them for the Memoir of June; only observing, that "in the late fire the manuscripts of two or three of the

Translations were consumed. This at first made us feel somewhat dejected; but on more thoroughly examining things, we found Providence had still left us the means of repairing this loss, and that to some advantage. The pundits who had assisted us in translating, were still with us; and we found, on making the trial, that the advantages in going over the same ground a second time were so great, that they fully counterbalanced the time requisite to be devoted thereto in a second translation.

"In casting the new founts of types we have been succeeded beyond our expectation. In the space of ten months we have been enabled to replace the two founts of Nagree, the Bengalee, the Cingalese, the Tamul, the Orissa, the Telinga and Kurnata, the Mahratta, the Burman, the Shikh, the Persian, and the Arabic; and to cut a new and beautiful fount of Cashmere types. We have also made great progress in the Chinese Fount, which Brother Lawson has enabled us greatly to improve. In a little time we hope to have fifteen versions in the press."

Distribution of Tracts.—"In addition to the distribution of the Scriptures in various languages, opportunities offer to distribute tracts in them. This has been done to a considerable extent in the course of the past year. The number distributed throughout the year amounts to about fifteen thousand. Of these, nearly three thousand have been in the English Language. These, consisting chiefly of the *Life of James Corey*; *Pause and Think*; and *Jesus Christ the only Refuge*, have been distributed among our countrymen in the army, at the various stations, and among such as understand English at Calcutta. The other twelve thousand have been in the various languages of the country; a considerable number of those in Mahratta have been sent to Bombay with brother Carapeit. These tracts in the native languages have consisted almost wholly of selections from Scripture; the words which the wisdom of God teacheth, appearing to us by far the most likely to enlighten the mind; and convert the soul. Many instances have come to our knowledge of these tracts being made the means of turning the attention to the great things of God; and many more will no doubt appear in that day when all things shall be brought to light."

We shall give, in a future Number, an interesting Report of the state of the Translations. In the mean time, we are happy to be able to carry on the preceding statement, by the following communication, dated Calcutta, May 5, 1814.

Extract of a Letter from Dr. Carey, to Mr. Fuller.

I cannot sufficiently praise the Lord for the peculiar care which he has shewn toward the Mission, from the first day even until now. His dealings have been such as to excite holy fear and awe, on the one hand; and holy joy and triumph, on the other. Last Lord's-Day was the anniversary of the union of the little church which was formed at Mudnabatty, with our Brethren Marshman, Ward, Brunsdon, &c. thirteen years ago. Our whole number was then only eleven, of whom five are dead, and one returned to Europe. Eleven were received into the church, and admitted to the Lord's Table last Lord's-Day, and the number baptized since the union of the original church, with those there arrived, is more than five hundred. Yet so many have been removed by death, so many have been visited by affliction, such visitations by fire, and by the violence of men, have befallen us, as to shew us how easily the Lord could cut us all off, and blast all our hopes. We are a bush that has burned with fire for several years, and yet the bush is not consumed. Perhaps last year was a year of the greatest afflictions that the Mission ever suffered; and yet so merciful has the Lord been to us, that we have comparatively felt less of the pressure of affliction, than on many former occasions. The ravages made by death were very great, and keenly felt; but, in the midst of them, came our loss by fire, and seemed for several months to swallow up every other sensation of distress.

Yet, great as the loss was, I do not recollect a year in which we have felt the want of money so little, notwithstanding the calls were so much increased. At the end of twelve months our printing-office was in a better condition for printing in the Oriental Languages than before the fire. Your investments of English Types had set us on our legs in that department; and the re-translation of the Scriptures was much better than the former manu-

scripts which were burnt, and will save almost as much labour in the revision and correction as the labour of re-translation is worth. The writing of grammars over again was, I confess, a very unpleasant work; but has been of great use to me in forwarding the acquisition of some of the most difficult languages: and, at the same time, as I have had greater and better helps, I think I may say, without vanity, that they are much more complete and free from error than they would have been before. I have just finished printing the Punjabee, or Shikh Grammar; and am preparing the copy of the Telinga and Kurnata for the press. I am now writing grammars of the Kashmere, Bilochee, and Pushto Languages.

The printing of the Bible is now begun and carried to greater or less extent in Bengales, Sangskrit, Hindoo-stanee, Mahratta, Orissa, Punjabee, Kashmura, Pushto, Bilochee, Assam, Chinese, Burman, and Telinga. Felix has got an order from the Burman Government, to convey a printing-press with all its apparatus, and men to work it, from this country to Rangoon, in a Burman ship, free of all expense; and the Burman Ambassador, who is not yet come to town, but whom I expect to see in a few days, has orders to take charge of it when it goes.

We are every day expecting Lord Moira as Governor General. Government has partially abolished the burning of women. I hope this will be followed by its total abolition.—I am very affectionately yours,

W. CAREY.

CHINA.—NEW TESTAMENT.

Completion of the New Testament in Chinese.

The Rev. Robert Morrison has addressed a Letter to the Directors of the (London) Missionary Society, dated Canton, Jan. 15, 1814, from which we rejoice to learn, that, in the preceding August, he had completed the New Testament in Chinese. Two thousand copies were passing through the

press: fifty of which were to be sent to this country. Some, we understand, have arrived; the first of which has been presented to the British and Foreign Bible Society, by which Mr. Morrison has been supported during his preparation of this work.

CHINA.—RELIGIOUS TRACTS.

The Facility and Importance of printing Religious Tracts for Circulation in the Chinese Empire.

The Rev. William Milne, who has been sent by the (London) Missionary Society to be an associate with the Rev. Robert Morrison, at Canton, has addressed the following Letter to the Committee of the Religious Tract Society.

Canton, Feb. 7, 1814.

Gentlemen—From the land of China, I beg leave for a moment to address you. The benevolence of your truly valuable Institution has flowed far and wide, but has not yet reached this “vast world of souls.” Allow me, in the name of *Three Hundred Millions* of Pagans, a considerable proportion of whom can read, and all of whom understand the same language, to entreat that your Christian Benevolence may be extended to them.

Fifteen thousand copies of a Chinese Catechism and Tract, both compiled by the Rev. Robert Morrison, have just come from the press, and are to be instantly circulated as widely as we can. I am in expectation of leaving Canton on the 10th, to carry them to the Chinese Settlers in Java, Malacca, and Penang; but what are they among so many? Three hundred thousand Tracts would scarcely supply these Settlers under our own Government; and yet these 300,000 Settlers are not *as one to a thousand* of the population of their own country?

We cannot, however, go farther, till British Christians enable us. For aid to print the Sacred Scriptures, we look to the “British and Foreign Bible Society,” for our

own expenses, in acquiring the language of the Hea-then, and in supporting ourselves, we look to the "Missionary Society;" and (will you allow me to add?) for assistance to print Tracts, we look to you. We are willing to take the labour; but we cannot pay for paper and printing without the kind aid of our friends at home.

Permit me to beg, that, in the wide range of your extensive plan, you may include the Chinese Empire, which is the most populous, and of course, as an object for you, the most important on the face of the Globe.

Such is the political state of the country at present, that we are not permitted to enter it, and publish, by the living voice, the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the Emperor. They easily put on a Chinese Coat, and may walk, without fear, through the breadth and length of the land. This we cannot do.

The Chinese People read much; and Mr. Morrison informs me, that *Tracts*, inculcating the worship of their dumb idols, and the reciting of the sacred classics, have been in use for ages among them. They are sent to the temples by individuals who conceive that they have obtained favours from their gods, and are distributed, gratis, to all who will receive them. The Circulation of Tracts is no new thing in China; though, alas! the matter of them has been of little moment; no doubt, of dangerous consequence.

From this paragraph, Gentlemen, you will see, that this country possesses advantages, and a field for the Circulation of Religious Tracts, above many.

In hopes that we may be aided by you to print many thousand copies of important Tracts in the Chinese Language, I conclude, with my earnest desires and prayers for the increasing prosperity of the Religious Tract Society, and for the comfort and spiritual welfare of all its friends.

We subjoin the following Extracts from an Address of the Committee on the subject of the above communication. After stating that the sum of one hundred pounds had been voted for the printing of Tracts in the Chinese Language, they add,

But the Committee could not help regarding this ob-

ject as one of the most important that ever came under their deliberation, and that ever was connected with the purposes and exertions of the Religious Tract Society. They felt that the sum which they have appropriated to it, is large, and will bear heavy on the Funds of the Institution; but yet, that it will be scarcely sufficient to *commence* the printing and circulation of Tracts, among the Chinese Settlers in Java, Malacca, Penang, &c. and that the prosecution of this good work, with the purpose and prospect of introducing Religious Tracts into the Chinese Empire, will require and deserve continued and very great assistance. It was, therefore, deemed necessary and expedient that the Public should immediately be acquainted with the accession of this vast object to the other concerns of the Institution, with the means which God hath raised up for carrying it into effect, with the encouraging circumstances which are connected with the commencement of the work, and with the sum which has already been appropriated to it.

The Empire of China, which is supposed to include almost a third part of the population of the earth, has long presented a most interesting and affecting spectacle to the Christian Philanthropist. He has been deeply grieved to behold such a mighty mass of blind and stupid idolatry, with all its attendant degradations and cruelties; and has eagerly looked for the interposition of a merciful Providence, by which that Gospel might be introduced into China *which is mighty through God to the casting down imaginations, and every high thing that exalteth itself against the knowledge of God.*

This long expected time appears to have arrived. Mr. Morrison, a truly Christian Missionary, has acquired the Chinese Language; has translated and published the New Testament in that language; two thousand copies of this holy volume are now in course of circulation, and also fifteen thousand Religious Tracts. He has been joined by Mr. Milne, who promises to be a very able coadjutor; and although they are not at present permitted to enter China, yet the dispersion of the Scriptures and the Tracts among the numerous Chinese who dwell on the borders of the Empire and in our Eastern Settlements, will surely introduce the light and truth of the Gospel into the very heart of that kingdom; and to the attention of Three Hundred Millions of people, who are characterised "as reading much, and among whom Tracts, inculcating

idolatrous impieties, have been known and used for ages."

SOUTH SEA ISLANDS.

New South Wales Society for affording Protection to the Natives of the South Sea Islands, and promoting their Civilization.

At a meeting of the inhabitants of the Colony of New South Wales, held at Sydney, Dec. 20, 1813, pursuant to requisition,

WILLIAM GORE, ESQ. PROVOST MARSHALL,
in the Chair;

the Rev. Samuel Marsden stated the necessity and the objects of such a Society; the establishment of which was unanimously voted. Suitable Laws were adopted and officers appointed.

The following Regulations will explain the intention of the founders of this Benevolent Institution, which has an important aspect on the efforts of Missionary Societies in those Seas.

"The Object of this Society shall be, to afford Protection and Relief to the *Natives of the South Sea Islands* who may be brought to Port Jackson, and to defend their just Claims on the Masters and Owners of the Vessels who bring them; and to see justice done to their persons and property; and also, to instruct them in the principles of Christianity, and in the different branches of Agriculture; and in such other simple arts as may best lead to their civilization and general improvement.

"No Native of the South Sea Islands shall reside with any person in this settlement, without the consent of the General Committee, when once received under the protection of this Society.

"A Committee of three Members, chosen annually

from the General Body, shall be appointed to hear all the complaints of the South Sea Islanders, against the Owners, Masters, or Crews of Vessels: and to bring such Owners, Masters, or Crews before a Court of Justice, whenever it may be deemed necessary so to do."

This Institution owes its existence to the deep interest which Mr. Marsden has long felt in the civilization and conversion of the Islanders of the South Seas.

The following Extract of a Letter from him to the Secretary of the Church Missionary Society, dated Parramatta, March 15, 1814, will fully illustrate his view in the unwearied exertions which he is making in behalf of these numerous tribes.

"I have long wished for an opportunity to bring forward some of the Masters of Vessels, who visit the Islands in the South Seas, for their wanton cruelties, robberies, and murders of the Natives; in order to put a stop, as far as possible, to these acts of violence.

"A few months ago, I received information that the master of a vessel from Port Jackson had treated a New Zealander very ill, by beating him cruelly, stripping him naked, and taking from him what little property he had acquired by acting as a sailor on board. These acts took place in the Bay of Islands. I wrote an Official Letter to the Governor, (a copy of which I herewith transmit,) when the Master of the Vessel arrived, requesting that his Excellency would cause an inquiry to be made, which was done. I immediately brought forward another Master of a Vessel upon a similar charge. The facts which I circumstantiated, induced his Excellency to issue a Proclamation for the protection of the Natives of the South Sea Islands; and to require all Masters of Vessels, who clear out of this Port, or enter into a

bond, that they will not commit any of those acts of fraud and violence upon the natives. In this case I obtained the utmost of my wishes.

“ My next step was, to try if I could not get a Society formed for the Protection of the Natives of the South Sea Islands who may come to Port Jackson. In this I also succeeded far better than I expected. I have no doubt but this Society will greatly aid the Missions to New Zealand, and to the other Islands. I consider this institution to be of vast importance to the Common Cause. For the governing of the Society, as well as for constituting it, I copied your Rules as nearly as I could: these were approved. I shall transmit to you the proceedings as far as we have gone. The Church Missionary Society will see, from all these circumstances, that Divine Goodness is preparing a way for these poor Heathens to receive the glad tidings of the Gospel.

“ I think much has been done here in clearing away the difficulties. From the Depositions which I shall transmit for the information of the Society, you will see what just cause the Natives of different Islands have to redress their own wrongs upon the Europeans.

“ Governor Macquarrie has always very readily met my wishes, and interposed his authority whenever requested so to do.

“ I see the footsteps of Divine Providence strongly marked in many circumstances, that have happened in these parts of the world: all tending to make way for the blessing of the Gospel. The attention of those in authority would not have been awakened to the sufferings of the Natives of the South Sea Islands, unless some great crimes had been committed. Those crimes will produce the effect. His Excellency assured me, that he would write both to the Governor-General of India, and also to his Majesty's Ministers, to request that they will not allow any vessel to sail, either from England or India, to these Seas, till

the Masters had entered into the necessary bonds for their good conduct toward the Natives. From this you will see that the Missionaries will be more secure from the hand of violence, than they could otherwise have been."

The Governor accepted the office of Patron, and the Lieutenant-Governor that of President: the Deputy Commissary-General was appointed Treasurer, and the Rev. S. Marsden, Secretary. Benefactions to the amount of about 200*l.* were contributed, and Annual Subscriptions of about 50*l.* All the more distant Settlements were invited to support this Philanthropic Society.

The Governor has engaged to promote the benevolent views of the Institution, both in his public and private character; and to recommend it to the favour of Government.

NEW ZEALAND:

Extracts of Letters from the Rev. Samuel-Marsden to the Secretary of the Church Missionary Society, dated Parramatta, June 18 and 23, 1813, are printed in the Fourteenth Report of the Society. The prospect of success to its endeavours to benefit the New Zealanders which those letters opened, induced the Committee to assign the sum of 500*l.* per annum to Mr. Marsden and his friends, for the promotion of the Society's views, and to suggest to them the expediency of forming an Auxiliary Society in New South Wales, with a view of assisting the Church Missionary Society in carrying on its designs in those quarters; and of promoting its funds, so far as may be found practicable, in the colony.

The following extract of a subsequent letter of Mr. Marsden confirms the hopes excited by his former.

“ Parramatta, New South Wales,
August 16, 1813.

“ Dear Sir—

“ I am happy to inform you, that I have received very late accounts from Duaterra, and that, he is going on well. All the vessels which have touched there since his return, have been safe, and were supplied with every thing that the country could afford.

“ Two young men, sons of two Chiefs, have arrived in the last vessel from Zealand. I expect one of them in a few days, to live with me for a time.

“ The way seems gradually opening for a Mission to New Zealand. The natives are getting on with their cultivation, and have now plenty of maize and pigs; with potatoes and other vegetables. The wheat which I sent a few months since, is growing very well. Duaterra has a perfect knowledge of the cultivation of maize and wheat: bread will be a wonderful advantage to these poor Islanders, and be a means of preventing their civil wars.

“ I should have endeavoured to begin the Mission before now, had not the unfortunate business of the Boyd occurred. I was afraid that if any thing serious should happen to the Missionaries, I might have been blamed. I have no doubt but the way will be made plain and clear; and that we shall have the most friendly intercourse with the Natives.

“ Had there been a vessel that could have been employed in the Mission, much might have been done before this time. I am in expectation of removing this difficulty, either by purchasing part of a vessel myself, or of being able to hire one.

“ I have an intention to instruct the two young Chiefs, now with me, in agriculture; and to teach them to make an axe or a hoe. Agriculture will make the way clear for the Missionaries: it will find employment for the Natives, and furnish them with the means of support. If they are once instructed in this useful knowledge, New Zealand will become a great country.

" I wish the Society would send me out for them a few axes, hoes, spades, saws, common knives, fish-hooks, needles, and such useful articles, as soon as they can ; and, at the same time, a few tin pots and iron pots ; and a hand-wheat-mill, for them to grind their wheat. These things will be of incalculable value to them, and will have the best effect. They will now give a large hog for a small axe, and a bag of potatoes for a small bit of iron-hoop, that they can fasten into the end of a rod to work with.

" I think the natural flax of New Zealand would be a valuable article of commerce. Any quantity of it may be procured.

" I am looking out for Mr. Kendall, whom you mentioned in your last. I wish he were here now : he should begin his work immediately with the two New Zealanders who are here, till a farther opening should be made.

" All the Masters of Vessels I have seen and conversed with, who have been at New Zealand, are of opinion, that the Missionaries will be perfectly safe amongst the Natives. I am convinced much has been done already, toward the Mission, by that friendly intercourse which is now opened, and by Duaterra, and by one of the Priests living in my house. They have acquired a certain degree of knowledge by joining in family worship, attending constantly on public worship, and by conversing with me upon Divine Subjects.

" I have enclosed a few threads of the flax which were sent me a few days ago. Ship-loads of this flax may be got at New Zealand, should it be valuable. Will you have the goodness to request some Gentlemen of the Society to ascertain its value ? I have sent it, as I received it. I think it could be turned to some good account, and might also find employment for the Natives to collect it.

" I present my respectful compliments to the Society, wishing that all their labours may be blessed. I am, &c. &c."

More recent intelligence has just been received by the Church Missionary Society. Mr. Marsden had purchased the brig *Active*, of 110 tons; and Mr. Kendall and Mr. Hall had proceeded in her to New Zealand, on a voyage of investigation. Letters have arrived from them, dated June 15, 1814, Bay of Islands, New Zealand. The substance of these communications will be given in the next Number.

In the mean time, we shall lay before our readers some Official Documents, which will serve to rescue the characters of the New Zealanders from unmerited opprobrium.

Official Letter of Rev. Samuel Marsden to His Excellency Governor Macquarrie, on the criminal Conduct of many Masters of Vessels toward the New Zealanders.

May it please your Excellency— Nov. 1, 1813.

The wanton violence and cruelties exercised upon the natives of New Zealand, the frauds and robberies committed upon their little property, by the masters and crews of the different vessels which touch there for refreshments, have, long before your Excellency had the honour to command these parts of his Majesty's dominions, called upon the Executive Authority of this Colony for redress. Not only the motives of common humanity and public justice to the much-injured New Zealanders, require that some measures should be adopted to prevent, as far as may be, a repetition of those acts of oppression, rapine, and murder, which they from time to time suffered from our people, to the eternal disgrace of our name and nation; but also the lives and property of his Majesty's subjects, which may be exposed to the most imminent dangers, from the injured and exasperated natives, when vessels are compelled to put into their harbour for refreshments or by any other cause, claims your Excellency's most mature consideration. The natives of New Zealand have no means of obtaining justice but the law of retaliation; and to this law, like all other uncivilized nations,

they will resort, whenever they feel themselves injured or oppressed. The fatal loss of the Boyd and the Parramatta, and the murders of their captains and crews, and of several crews belonging to boats of different vessels, were occasioned by the unprovoked cruelties of the Europeans. It rarely happens that an opportunity offers, in this colony, of bringing the guilty to punishment: the ships that visit New Zealand, when they have completed their cargo, very frequently proceeding direct to Europe or America, without touching at Port Jackson. On this account, those who have injured the natives of that Island have either been cut off, in the moment of personal revenge, by the enraged party, or else have escaped with impunity.

Some months ago, I received information that Mr. Lasco Jones, master of the King George, had acted with great injustice and cruelty to one of the New Zealanders on board the said vessel, whom he took with him from this port, previous to his landing him at the Bay of Islands. As Mr. Lasco Jones is now arrived in this port, I humbly solicit your Excellency to cause an investigation to be made into the conduct of Mr. Jones, previous to his sailing from this harbour; and to allow me to produce such Evidences against him, as may tend to circumstantiate the information which has been communicated to me.

I am fully persuaded your Excellency has every wish to protect the innocent and punish the guilty; and that the natives of New Zealand will find you ready to afford them all the relief in your power, and to protect, as far as possible, their persons from insult and violence, and their little property from rapine and plunder. Though these people may not possess much, yet their little is their all. Europeans have no right to land on their Island to destroy their plantations of potatoes and other vegetables, strip them naked of their garments, and ill-treat and murder them if they dare to resist such lawless oppression. In addition to the charge which I wish to exhibit against Mr. Lasco Jones, I shall be happy to bring forward two or three respectable Witnesses, who have been at New Zealand, and are acquainted with the situation of the natives, to state, for your Excellency's information what they know of the treatment which the New Zealanders, have received from the masters and

crews of vessels. When these Informations, or Affidavits, are submitted to your Excellency's consideration, your Excellency will then judge what restraints may be deemed necessary to lay upon such masters of vessels as leave this port for New Zealand, and what instructions to give them in future.

Should the natives of New Zealand be treated with justice and humanity by the Europeans, and their persons and property protected from the hand of fraud and violence, I am persuaded that all hostilities and murder would cease on their part, and a friendly intercourse would soon be open between them and the settlement, which will greatly benefit this colony. They are a noble race of men, and capable of every mental improvement. They would soon learn our simple arts and form habits of industry. This I am fully convinced of from the knowledge I have of their character and endowments.

I trust your Excellency will see the propriety and importance of instituting some judicial inquiry against Mr. Jones, in order that he may not pass with impunity, if the charge alleged against him be clearly proved.

I have the honour to be, &c. &c.

Much having been said, in disparagement of the New Zealanders, respecting the massacre by them of the crews of the *Boyd* and *Parramatta*, we shall insert, in order that the case may be fully understood,

Two Depositions respecting the cutting off by the New Zealanders of the Crews of the Boyd and Parramatta.

Court House, Parramatta, Wednesday, Nov. 10th, 1813.

The Deposition of John Besent, relative to the loss of the *Boyd*.

Being duly sworn, deposes—That he arrived in the *King George* (a ship belonging to Port Jackson) at the Bay of Islands in March 1812: That in consequence of the Master treating some of the New Zealanders ill, he, the Deponent, was apprehensive the ship would be cut off, and the crew murdered: and, judging it safer to go on shore and live with the natives, he left the ship, and remained on the island twelve months. During his resi-

dence among the natives, he received the following account of the loss of the *Boyd*, from one of the Chiefs' Sons, who spoke the English Language very well, having been on board the *Star*, Captain Wilkinson, two voyages. The *Star* sailed from London for the South Seas. When the *Star* sailed from Port Jackson for England, Captain Wilkinson got Captain Thompson, Master of the *Boyd*, to take the Chief and his Companion on board the *Boyd*, under a promise of landing them at New Zealand, as he was bound there for spars.

That the Chief informed the Deponent, that Captain Wilkinson, previous to his sailing for England, had paid him his lay of oil and skins that had been procured, with which he purchased clothing, &c. and that he also received presents from gentlemen and others at Port Jackson, and a musket from Captain Wilkinson. He also informed Deponent, that Captain Thompson had tied him up in the rigging, and flogged him, and kept all his things. After the *Boyd* had arrived in the Port of New Zealand, the Young Chief was flogged in the harbour, and sent ashore immediately. The Natives had procured a considerable part of the cargo of spars before the Chief was flogged, which spars this Deponent saw, when he was at New Zealand, with the wreck of the *Boyd*. After Captain Thompson had flogged the Chief and taken his things, the Natives would render no further assistance in procuring the spars, nor go near the ship. That Captain Thompson landed the ship's company to get the spars themselves; leaving only two men on board besides the passengers. On his landing, Peipphoohee, a principal Chief of Warygoohroo, went up to Captain Thompson; told him that he had flogged his Son, and that he would kill him; and immediately knocked him on the head with an axe: and the rest of the crew were immediately murdered.

He further informed this Deponent, that Teippoohoe, the then Chief of the Bay of Islands, and his people, were not concerned in the destruction of the *Boyd*.

Court House, Parramatta, Wednesday, Nov. 10th, 1813.

The Deposition of John Besant, relative to the loss of the Parramatta Schooner.

Being duly sworn, deposes—That he arrived in March 1812 at the Bay of Islands, in the *King George* (a ship

belonging to Port Jackson); that he resided on the Island twelve months; and during his residence there he received the following account of the loss of the Parramatta Schooner:—

That the Parramatta Schooner, after leaving Port Jackson, put into the Bay of Islands in distress for want of provision and water. The Natives supplied them with pork, fish, and potatoes, as many as the vessel could stow. After the Schooner had received her refreshments, the Natives wanted to be paid for them. The people belonging to the Schooner threw the Natives overboard, and fired at them, and immediately weighed anchor. The Deponent saw three of the Natives who had been wounded with small shot by the crew of the Parramatta Schooner. A heavy gale of wind coming on immediately, which set into the harbour, blew the vessel on shore between Cape Brit and Terra's District, where the remains of the wreck laid when the Deponent was at New Zealand last March. After the vessel was wrecked, the Natives revenged themselves on the crew for firing at them and defrauding them of their provisions, and cut them all off.

WESTERN AFRICA.—YONGROO.

State of the Bulloms, in respect of Religion.

The Rev. G. R. Nylander, in a letter to the Secretary, of the Church Missionary Society, dated Yongroo, July 4, 1814, gives the following affecting account of the urgent need of religious instruction under which the Bulloms labour.

I have had several conversations with Bulloms, of different ages, on religious subjects, but their general answer is: "White Man sabby book (knows book); dat make him know every ting good; but Black Man no sabby book: must do all de same he fader do before." In a conversation with the king, I said that I wished to learn Bullom on purpose to translate the White Man's book into Bullom, and teach their children to read the book both in Bullom and English; he seems to be well pleased with it, and oftentimes assists me in translating.

How great the ignorance and superstitions of the Buloms are, struck me very much when I saw a crowd of people assembled offering sacrifices to a cannon ball and three decanter stoppers, recommending themselves and their children to the favour of that evil spirit of whom the ball and stoppers were the representatives!

They say, like the Roman Catholics of their pictures, that when they address the ball and glass stoppers, they speak not to them, but to the Devil that lives in the bush (woods).

They sometimes pray to God, as they say; but even that is done with superstition. I saw an old man at prayers, solemnly kneeling down before his house, with a brass pan before him, wherein he had laid some pieces of gold, two rams' horns, a piece of iron, and two swords. He said he had been praying to God; and, as God did not require any sacrifices of him, he laid these things down before God, and asked him to bless him and all his people. I told him, that God is well pleased with the prayers of people, and that he is ready to do them good: but that he is displeased with his presenting him gold and goats' horns. "When you are at prayer," said I, "God does not look upon your gold, but upon your heart. He knows what you think: he hears what you speak. He knows for what reason you put down the horns before him; and does not bless you because you shew him a few pieces of gold." After a short conversation, he said, "I know dat; but I no sabby book: dat is de reason I do so: dis my country fashion, and I am too old nowfor to learn book."

When speaking with a young man on the sufferings of Christ, he said, with apparent feeling. "Oh! I do not like it at all, dat dey have killed de Son of God, and I do not know him. If he come back again, he will kill all de children of dose people who killed him: he will not bury dem; he will burn dem." After I had translated the Fifth Chapter of St. Matthew, I read it to him; and asked what he understood by *Blessed are the poor in spirit*. "Oh!" said he, "dat is good: you say, God must do de man good: he must give him plenty money, plenty women, plenty slave, plenty every ting; because dat man be poor fellow, he no have money: he no have good pomul: his pomul be poor: God must give him a good pomul, strong pass all." By *pomul* they mean a

spirit who has the guardianship of them. I then said, that I did not mean to say, *Blessed is the man who has a poor pomul*, but *he that is poor in his heart*; which he understood better. Of the blessings I said, that God does not promise to the man who is poor in his heart to give plenty of money, and plenty of every thing; but that he will make him feel good in this world; and, when he is dead, God will take him to heaven. "Oh, I want to go to dat place, when I am dead; but I dont know book: how can I go dere?" I offered to teach him, and to acquaint him with God, and Christ, who is the only way to heaven.

It is in this way that I am endeavouring to scatter a little seed into this barren land. May the Master of the field engraft it into the hearts, and raise it up in due season!

I told the King that the Society wishes me to build a church, and to call all people together to pray to God and to hear his word. He said, "Our people go to de lugar (field) every day: dey do not know when Sunday comes; and, if some would come to church, dey cannot hear English." He urged this also when I proposed to hold meetings for prayer at his house. He is, however, very friendly toward me, and wishes the young people and the children to be instructed in the Christian Religion.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collection at <i>Hartshhead Church</i> , near Dewsbury: by the Rev. John Buckworth, M. A. (Rev. P. Bronte, B. A. Minster).....	£. 5	3	6
SOUTHWARK ASSOCIATION: (in all, 450l.).....	50	0	0
Cecilia Brome, by Messrs. Esdaile & Co.	5	5	0
Collection at <i>Barton-under-Needwood Church</i> : by the Hon. and very Rev. the Dean of Wells	36	5	6
GLASBURY ASSOCIATION: by Rev. James Jones: (in all, 101l. 9s. 4½d.) Sixth Quarter	12	16	0
N. B. In the Report, p. 464, the produce of the First Year should have been stated at 77l. 13s. 4½d.			
Collected at Hereford: by Miss Elizabeth Bird	26	19	0
Miss Elizabeth Bird	1	1	0—28 0 0

By Rev. T. Howe, <i>Fordingbridge</i> : (in all, 19 <i>l.</i> 19 <i>s.</i> 2 <i>d.</i>)	4	0	0
Doncaster Juvenile Association: by Miss Prat....	1	16	0
C. J. W. Shropshire: by the Rev. John Nunn....	15	0	0
MELBETH AND MELBOURNE ASSOCIATION: First Half Year	20	0	0
PADSEY ASSOCIATION: by Rev. D. Jenkins: One Year	20	0	0
BEDFORD PENNY SOCIETY: by Rev. C. Williams, M. A.	6	10	8½
By Miss Louisa Frankling, Bedford (in all, 16 <i>l.</i> 3 <i>s.</i> 8½ <i>d.</i>)	2	0	0 — 2 10 8½
BURTON PENNY SOCIETY: by Rev. C. Williams, M. A.	6	11	6
By Miss Maria Jane Williams (in all 10 <i>l.</i> 19 <i>s.</i> 3 <i>d.</i>)	1	0	9 — 7 12 1
SPONDON ASSOCIATION: by Rev. J. G. Howard..	56	0	4
HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY: (in all, 97 <i>l.</i> 17 <i>s.</i> 2 <i>d.</i>)	300	0	0
Ladies at Clapham: by Mrs. Joseph Wilson: (in all, 53 <i>l.</i> 12 <i>s.</i> 7 <i>d.</i>)	16	3	6
BRISTOL ASSOCIATION: (in all, 3400 <i>l.</i>)	350	0	0
NEWLAND ASSOCIATION: by Rev. Josiah Allport: (in all, 115 <i>l.</i> 18 <i>s.</i> 5 <i>d.</i>) Fifth Quarter	22	19	7
LEEDS ASSOCIATION: by the Rev. Miles Jackson: (in all, 713 <i>l.</i> 12 <i>s.</i> 7 <i>d.</i>)	360	0	0
By Mrs. Pratt: Seventh Quarter: (in all, 17 <i>l.</i> 19 <i>s.</i> 9 <i>d.</i>)	3	11	9
By Rev. Daniel Williams: Third Quarter: (in all, 8 <i>l.</i> 19 <i>s.</i>)	2	9	0
Sir John Kennaway, Bart. <i>Sidmouth</i> ,..	20	0	0
Annual,	2	0	0 — 22 0 0
WELLINGTON ASSOCIATION: (Somersetshire): Contributions	11	10	6
Subscriptions	10	10	0 — 22 6 6
Mrs. Vansittart, <i>Blackheath</i> : Second Donation....	21	0	0
Penny Society, at <i>Grayingham</i> : (in all, 5 <i>l.</i>)	1	0	0
E. V. by the Rev. S. Crowther, M. A.	2	2	0
BIRMINGHAM ASSOCIATION	400	0	0
PENTONVILLE ASSOCIATION: by Rev. T. Sheppard, M. A.: (in all, 159 <i>l.</i> 15 <i>s.</i>) Sixth Quarter	11	10	6

Contribution to the School Fund.

Some Members of the Clewer Association: for a Boy to be named <i>William Wilberforce</i>	5	0	0
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ERRATA, &c.

- P. 304, at Glasbury Association, for (in all, 76*l.* 13*s.* 4½*d.*) read (in all, 88*l.* 13*s.* 4½*d.*)
- P. 424, for S. W. an African Girl, read Sarah Whiteacre, an African Girl.

Missionary Register.

No. 24.

DECEMBER, 1814.

No. 12.
Vol. II.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

Arduous Nature of the Mission to Western Africa.

THE following extracts from the Sermon lately preached before the Society, by the Rev. Daniel Wilson, will give our readers, in connection with the instructions printed in our last, a just idea of the peculiar difficulties which attend the exertions now making to communicate the Gospel to West Africa, and of the encouragements which it has pleased God to afford under these difficulties.

Perhaps no efforts of Christian Charity are more nearly allied to the persevering fortitude recommended in my text, than those which teach us to bear up under the delays and discouragements which Providence may see fit to interpose, especially where our duty in making an attempt is clear and imperative. Accordingly, I do not conceive that there is any one part of the various designs for missions now on foot, where Christian Love and Perseverance have been more remarkably called for, than in the Mission to the Western Shores of Africa. What could so loudly demand our aid as the condition of the natives of that long-injured coast? What wrongs ever equalled those which Britons had inflicted on that unoffending people? The efforts which in other quarters of the world might be the effusion of benevolence, were in this the mere dictate of justice. The mission was new in its whole character. The measures to be pursued were quite distinct from those which might have been adopted with

a civilized or polished people. It was not to be expected, that translations could be rapidly produced into the languages of the Coast, that numerous assemblages of people could be collected, that converts among the adults could be made. Our national crimes had effectually prevented all this. We had to bring up the degraded Natives from the gulph in which British Cruelty had entombed them. We had to labour through all the preparatory obstacles which the Slave Trade had accumulated around us. We had to wait patiently through years of exemplary benevolence, before the people could believe that a white man really intended their benefit. We had to combat, not merely with the danger of shipwreck, which has repeatedly suspended our exertions; or the insalubrity of the climate, which has taken off several of our most pious missionaries: but with the ignorance and vice of our fallen nature, aggravated by long habits of fraud and violence and blood; both as it respected the natives who were corrupted by our crimes, and the slave dealers who were alarmed by our attempts to remedy them. The extremities to which we have been at times reduced, cannot easily be imagined. The jealousy of the slave factors has been wreaked on our infant settlements. The laudable zeal of his Majesty's Government, in destroying the slave factories, and seizing the smuggling vessels, has awakened the worst passions of the guilty sufferers; and the full tide of woe has burst in upon us. In the midst of these peculiar difficulties, none of which in the least affect the pure principle of duty to God, from which we trust our exertions have sprung, to have persevered through a considerable period of years, to have spared no expense nor labour, to have sent out missionary after missionary to the scene of honourable suffering, appears to me, eminently to illustrate the spirit inculcated in the text.

Nor has the remarkable blessing of God failed to rest on our efforts. For when it is considered, that, notwithstanding every obstacle, the confidence of some of the native chiefs has been entirely gained; that Four Settlements have been formed in different parts of the Coast; that nearly two hundred children of Africans are now training in our schools; that churches are building for the worship of God, and the preaching of his word; that grammars, and other elementary books, have already

been published, in two widely-prevalent languages*; that portions of the Sacred Scripture have been translated; and that some of the African Youth give the most pleasing evidences of a pious state of mind†; I think every reflecting Christian will acknowledge, that we have not only been right in our object and persevering in our pursuit of it, but that our success is more than sufficient to encourage us to future exertions. Perhaps no mission, considering the real bearing of all the circumstances, has been more distinguished by the mercy and blessing of God; and shall we then, after so many difficulties have been overcome, faint in our minds? Shall not "patience have her perfect work?" Shall we "hold our peace?" No, brethren. Our resolution is fixed, as our duty is clear. We will "cry day and night, and give Jehovah no rest, till he establish, and till he make our Jerusalem a praise in the earth."

The First Anniversary of the Leicester and Leicestershire Association

Was held Nov. 2d, in the Guildhall of Leicester, the Worshipful the Mayor in the Chair, and was very numerously attended.

The Report having been read by the Secretary, the Rev. E. T. Vaughan, the Rev. Daniel Wilson (as representative, on this occasion, of the Parent Society, in the absence of the Secretary, the Rev. Josiah Pratt,) detailed at large its Proceedings and Success; and was followed by the Rev. Aulay Macaulay, who gave an interesting sketch of the History of Missions.

* The Susoo and the Bullom.

† In addition to the above particulars, it may be proper to mention, that the Society is entering upon an enlarged plan of benevolence, for the religious education of the numerous re-captured African Children, who are continually brought to the Colony of Sierra Leone; as well as for the instruction of the thousands of Heathen Natives, now under British Authority in consequence of their liberation from smuggling Slave Vessels. These measures are pursued with the concurrence and advice of his Excellency Governor Maxwell.

In moving or seconding various Resolutions, the Rev. W. Wilkinson addressed the Meeting with a lively flow of Christian Feeling; and the Rev. John Fry entered into an argumentative defence of the constitution of the Society.—The Rev. W. Babington apologised for moving the thanks to his Brother among the rest of the Vice-Presidents, declaring that he considered them in the number of the most valuable thanks which were offered to him; and the Rev. E. T. Vaughan detailed, at large, the origin, progress, and present state of the Church Missionary Society.—The Rev. G. B. Mitchell pointed out the advantages of Local Associations, for religious and charitable objects; and the Rev. E. T. M. Phillips strongly urged the advantages already derived, and still further to be expected, from Penny Societies.

The Receipts of the year, from November 1813 to November 1814, were as follows:

Congregational Collections	L.154	10	7
Annual Subscriptions	91	2	6
Donations	69	5	6
Collections of 1d. per week, and upwards	92	0	2
Contribution to the fund for education of children	5	0	0
Sale of Registers	0	7	0
Lutterworth Association	45	9	0
Claybrook ditto	46	1	8½
	<hr/>		
	L.503	16	5½

Previous to the Anniversary Meeting the following Sermons were preached and Collections made:

St. Martin's, Sunday Morning, Nov. 27, by Rev. G. B. Mitchell	L.23	6	7½
St. Mary's, Sunday Evening, Nov. 27, by Rev. E. T. Vaughan	22	10	3
St. Martin's, Thursday Evening, Dec. 1, by Rev. Daniel Wilson	27	70	0

Sermon by Rev. D. Wilson, at Harworth.

On the Tuesday preceding the Leicester Anniversary, Mr. Wilson, on the invitation of Viscount Galway, one of the Vice-Patrons of the Society, had paid a visit to his Lordship, at his seat, in the parish of Harworth, near Bawtry. On the following day Mr. Wilson preached at Harworth Church in behalf of the Society. Much interest was excited among the inhabitants of that small village; as well as among several clergymen, and other persons of influence in the neighbouring villages and towns. We have reason to believe that this will lead, at no distant period, to the establishment, in that part of the country, of an efficient Association, in furtherance of the Society's exertions. Lord Galway had the goodness to institute a preparatory one in his own family. In no place have the views of the Society been more warmly seconded than by his Lordship on this occasion.

WESLEYAN METHODIST MISSIONS.

A Methodist Missionary Society for the London District was formed, at the New Chapel, City Road, on the 1st of this month, Dr. Adam Clarke in the Chair.

BAPTIST MISSIONS.

The Assistant Society for Hampshire and Wiltshire met at Southampton, Sept. 28. The Subscriptions and Collections received amounted to upward of 350*l*. This Assistant Society testifies, that religion has most prospered where the greatest effort

have been made in support of Missions; and calls on two or three of the most able and active of the Baptist Ministers in the different counties of England and Wales, to relieve the Secretary of the Missions, Mr. Fuller, from the burthen of collecting, which has chiefly fallen on him. If such persons would unite to collect, on an average, but 100*l.* per annum, in each county, they would obtain upward of 5000*l.* a year, "which," it is added, "with the liberality of our brethren in London and Scotland, would answer the present demands of the Mission. Let our brethren remember that life is wasting, that multitudes of sinners are perishing, and that all they do on earth for God and souls must soon be done: for *there is no work, nor device, nor knowledge, nor wisdom in the grave.*"

(LONDON) MISSIONARY SOCIETY.

Anniversaries.

The *Third Bristol Annual Meeting* was held on Wednesday, Sept. 14th, in the Guildhall, and was very fully attended. Sermons were preached at various places of worship, on Tuesday, Wednesday, and Thursday. The Collections amounted to upward of 600*l.*

In the following week, the *South District of the Devon Auxiliary* held its Anniversary at Plymouth, which was numerously attended, and productive of liberal contributions.

Auxiliary Societies.

A *South Wales Auxiliary* was formed, at Swansea, in the first week in August. Various sermons were

preached, both in English and Welsh. The Meeting was held in the Town Hall, on Wednesday, the 3d. Upward of 300*l.* was contributed. Mr. Wilks and Mr. Tracy, from London, assisted; and proceeded afterward to other parts of South Wales, where they collected the further sum of 200*l.*

A *Beccles District Association* was established at that place, on Thursday, Oct. 27th. On this occasion, Mr. Campbell related the principal events of his South African Journey; as he had previously done also at the Bristol and South Devon Anniversaries.

Designation of Missionaries.

Several Missionaries are about to proceed to India, permission having been readily granted by the Directors of the East-India Company: others, to the Cape of Good Hope, in order to occupy the stations in the Interior pointed out by Mr. Campbell.—One, who has studied four years at Carmarthen, has been appointed to undertake a Mission to Letakkow, an inland city of South Africa, visited by Mr. Campbell, with a view of acquiring the language, reducing it to grammatical form, and ultimately attempting a Version of the Scriptures into that tongue, which is understood, it is said, by various tribes. The Directors are also preparing to send additional labourers to Otaheite.

SOCIETY FOR THE PROTECTION AND RELIEF OF LASCAR SAILORS.

We noticed, in our Number for August, p. 327, the attention paid by the (London) Missionary Society to the religious instruction of the Lascars and other

Eastern Sailors, who reside for a time in this country. The oppressions under which these men were found to labour, have led to the establishment of a Society for their protection and relief. Memorials in their behalf have been presented by the Society to Government and to the East-India Directors. These Memorials are founded on facts, which have been developed in the course of the Committee's inquiries into the grievances of the Lascars. It appears that these men are often kidnapped on board the Company's ships, by crimps employed for that purpose; defrauded of their full bounty-money and wages; left destitute of proper medical assistance; and are not seldom materially injured in their health, and even lose their lives, from want of proper food, clothing, and lodging, while waiting in this country the return of the Company's ships to India.

Foreign Intelligence.

WESTERN AFRICA.

Difficulties and Dangers of the Missionaries on Account of the Slave Trade.

IN the passage which we have extracted from Mr. Wilson's Sermon before the Church Missionary Society, the difficulties under which its attempts in Africa labour are strikingly portrayed. These difficulties are chiefly connected with the Slave Trade, and arise from its debasing influence on the minds of those who think themselves interested in its continuance.

The Society's Missionaries have never ceased to maintain, under the most trying circumstances, that spirit and conduct toward the Natives, which was at first enjoined on them, and which become their object and their character.

As we shall lay before our readers a detail of these trials, we shall first quote from the Thirteenth Report of the Society a testimony, on this subject, highly honourable to the Missionaries.

"Many fears have agitated the Missionaries on account of war between the Foulahs and Susoos, which seemed for a time to threaten the existence of the Settlements; but, at the date of the last dispatches, these fears had been happily removed. They have had besides no small difficulty in conducting themselves in such a manner, as to avoid the consequences of the ill-will of persons whose interest it is to misrepresent them to the Natives; who had incited the Chiefs to call a Palaver, or Public Assembly, to discuss the expediency of requiring the Missionaries to leave the country. On Mr. Butcher's arrival, however, whose influence with the native Chiefs is very considerable, these difficulties will, it is hoped, be removed.

"Your Committee beg here to recapitulate the instructions given to the first Missionaries of the Society, in the year 1804, on the subject of the Slave Trade, which was not then abolished.

"You will take all prudent occasions of weaning the native chiefs from this traffic, by depicting its criminality, the miseries which it occasions to Africa, and the obstacles which it opposes to a more profitable and generous intercourse with the European Nations. But while you do this, you will cultivate kindness of spirit toward those persons who are connected with this trade. You will make all due allowances for their habits, their prejudices,

and their views of interest. Let them never be met by you with reproaches and invectives, however debased you may find them in mind and manners. Let them never have to charge you with intriguing against them, and thwarting their schemes; but let them feel that, though the silent influence of Christianity must, whenever truly felt, undermine the sources of their gain, yet in you, and in all under your influence, they meet with openness, simplicity, kindness, and brotherly love.

"Your Committee think it due to the Society's Missionaries to state, that they have never departed from these instructions; and that even since the abolition of the Slave Trade, they have continued, under injurious suspicions and manifold difficulties, to act with entire ingenuousness, candour, and discretion."

Mr. Wenzel, speaking of the summer of 1813, deeply regrets the renewal of the Slave Trade in the Rio Pongas.

With much reluctance and grief, I have to mention the reviving of the felonious Slave Trade. More than 1000 persons were carried off from this river in the course of the last six months, and many more will be carried off in a short time. The Slave Traders take advantage of the war with America, and enter the river even with American Privateers as their convoy. The Slave Vessels come in, deliver their cargo, and in the space of 24 hours are filled with slaves, and depart again. If this abominable trade should so continue, in what a miserable condition shall we be placed! The Traders irritate the Headmen against us.

Alluding to the Foulah War mentioned in the preceding extract from the Report of 1813, Mr. Renner says, at the close of 1813,

The month of October was a month of trouble, last year, on account of the war with the Foulahs: this very month brought forth more trouble this year. The Princess Charlotte made her appearance in this river to take out a Slave Vessel: this threw the country into confa-

sion; and vengeance and destruction were threatened to the Missionaries. A message to this effect was sent to Mongè Backe*.

He was told that the Bangalang Susoos would burn down Bashia; and, in case the Man-of-War should kill any free man, our lives should answer for it; because, they say, we are the cause of all this trouble, and bring the Man-of-War into the river. In consequence M. Backe came in all haste to Bashia, on the 21st of Oct., and called some of the principal people together. He told us that he wished us to go out of the river, and that we should look for a vessel to carry us to Sierra Leone; "for," said he, "you make me a bad name!" He requested me to write to the Captain of the Man-of-War. I said, "Very well: only tell me what I shall say." This he would not; but said I must know; meaning that I should write in my own name. I told him that I had nothing to write: and so it was left.

M. Backe so far sympathised with us that he said, "You came safe and well into my hands; and I shall see that you get safe and well out of them, and that nobody trouble you in person, nor touch your property." We told him that we would not look for a vessel—that we were his old strangers, and should not leave him till he drive us away. He replied, that he would not drive us like dogs; but that what he had told us must be sufficient.

Before he left us, it appeared that he wavered in his mind: for he said, "Send your Mulatto Children away; for how can you keep them, seeing that their fathers are so much in opposition to you?" We told him that the fathers of our Mulatto Children were chiefly dead, and that those who were living were not in this country; and that, consequently, the parents of these children do not occasion us this mischief, but White People who have no children with us. His meaning, no doubt was, that our Mulattos should suffer for White Men's doings. We could not agree to this.

Our consideration then was, how to proceed in this awkward business; not wishing to expose our lives and

* *Monge, Munga, Munge, or Mungé*, according to the different methods of pronouncing the word, signifies *Headman*, or *Chief*.

our children to an enraged people, who, when inflamed by rum, are no longer under controul. Our conclusion was, that, although they might send us away from Bashia, yet they could not order us to Sierra Leone; and that we might probably be able to settle under the protection of some other Headman.

We sent then to Fantimani, to inform him of our circumstances; because M. Backe did not send for him when he ordered us away, which it was his duty to do. He came and said, that his head-woman told him the whole story when she came home; for she was in Bashia when the Palaver was talked. Fantimani said, "If I give something under the care and charge of my friend, I expect, if my friend is tired of that thing, and will no longer take care of it, that he will return it back to me. I gave you under the care of M. Backe, and if he is tired of you, he must tell me, and give you back to me. Not crediting even what my head-woman told me on the subject, I consulted some of my people what to do, and where to inquire for the truth, either in Bashia or at M. Backe's. They all said I should send to M. Backe at once, and inquire into the business. I did this: and he told the man, that it was true that he ordered us away, and that he was tired of us." "Well," said Fantimani, "we must move, live, and die together: we cannot be separated: although M. Backe has given me his daughter and I have given him my daughter, we must mind what he told to you and to me. And, if you like it, I will send a man to Mongè Chatee to beg him to give me a place to settle on, and another place for the Missionaries."

I went, however, to M. Chatee myself without delay, being confident that one who has four children in Bashia must entertain a favourable disposition toward our establishment. I told him our circumstances: he immediately consented to take us under his protection; and very sensibly remarked, that we were certainly not the cause of the Man-of-War's coming into the river after a slave vessel: "for," said he "you have no boat, and your grumettas (servants) are all natives, and would not carry such information by land: besides, how can they charge you with having given information of this present vessel, which came in one day and the Man-of-War after her the next day?" He offered us his new house, with a large hall

and eight rooms. No Headman on this coast has a better house than this. However, he candidly told me that we should not be in haste to move from Bashia, as he would come up first and speak to M. Backe; but, in case the people should occasion us trouble, we should let him know, and then he would send three or four canoes to take us away at once.

I went home composed in my mind. This interview, indeed, set us all at rest. My going to M. Chatee had a good effect among the neighbouring Susoos: a general dissatisfaction was seen among them about our going away.

Oct. 29th, M. Backe came to Bashia in a very friendly manner, presenting Calas to us as a token of friendship, which he never did before. After some repose he brought out the following letter from Mongè Wm. Fernandez, addressed to me, which was sent to him, and he himself had to be the bearer of it.

“ Rev. Mr. Renner.

“ Dear Sir—

“ I understand by some of my people, that you are going from Bashia. I hope you will not believe any person until you see me or hear from M. Backe and me. What Ormond is about I hope you will not mind. We are natives in this country—no person can take the country from us as long as M. Backe and I are living. I have no more to say, but conclude,

“ Dear Sir, to be yours, &c.

(Signed) WM. FERNANDEZ.”

“ Now,” said M. Backe, “ by this letter it appears that M. Wm. Fernandez doth not wish you to leave Bashia: neither is it my wish that you should go; but the people and Ormond made so many threatenings that I was obliged to advise you to go.” He told us that we should not mind now, but stay, and live with him as we did before; which we promised him to do. Moving would certainly have caused us a great deal of trouble and expense, although M. Chatee promised to build us as many houses as we might want (or a town, as he said) with his own people.

The Missionaries remark, that the Divine Interposition in their favour was, in this affair, very re-

markable. He, who has all hearts in his hand, made the wrath of man to serve him, and the remainder of it he restrained.

In the early part of November an English Schooner, commanded by Capt. Cooper, destroyed two large Slave Factories in M. Chatee's district. The Captain invited the Chief on board, that he might dissuade him from countenancing the Slave Trade in the river, but the invitation was not accepted.

A few weeks afterward, Mr. Renner and Mr. Wenzel went to Bramia, to return their thanks to M. Wm. Fernandez, for his interference in behalf of the Settlements. He firmly engaged himself to be the protector of the Missionaries, and declared that no man should drive them from the country. In company with Mr. Klein, they had repeated friendly conversations with him.

In the beginning of February, Mr. Renner was sent for by M. Chatee, to address a letter to Captain Cooper, who had entered the river, and taken away two of his canoes laden with rice, together with 12 of his men. Mr. Renner not being well, Mr. Wilhelm, accompanied by Mr. Klein, who was then on a visit to them from Gambier, obeyed the summons. Mr. Wilhelm gives the following account of the interview.

We came to his new town in the evening of the 7th, and found a great number of people assembled to keep kulungji (a feast), in the night, though, at the back part of his house, there was the krikri-dish, filled with old wrecks of country cloth, bulls' and goats' horns, &c. put out for their assistance and protection in these perilous times of war.

When we came up into his piazza, he welcomed us, and said, "It will be too late for your business this even-

ing: I will go with these people into my old town," about a mile distant; "that, in the night, you may have silence here; and to-morrow morning I will come again." The next morning he came with some men, whom he probably wished to be present at our conversation.

When we were sitting in his room, he gave me a letter from Captain Cooper, requesting me to read it before them all. In this letter the Captain promised to M. Chatee that he would send him his people again, and every thing belonging to them, provided he would deliver up the Slave Traders in the river. After I had read the letter, the people felt displeased and alarmed, that they should be troubled on account of the Slave Traders; and, as M. Chatee is not the only Headman in the river, he could not possibly effect their delivery, but by fighting and conquering those Headmen, under whose protection they live, and who all heartily wish that there might be plenty of Slave Trade, as it is their chief source of income. M. Chatee then dictated to me a letter, in which he applied again for his men and property, and invited the Captain to come to him, that he might explain himself respecting the delivering up of the Slave Traders in the river; promising to the Captain, that, on his visit, all civility and perfect security of his person should be observed. As soon as the letter was sealed, he requested me to go with his son and people into the canoe, in search of the Man-of-War, and to do what we could to persuade the Captain to send back the canoes and the people, and to come with us to speak to him. We accordingly went off to the place called the Palm Trees, where Captain Cooper wrote that he lay at anchor: but we found no vessel there. On our return, I was seized with fever; and as my fever continued the next day, Brother Klein went to M. Chatee, and brought, toward evening, the order that we should write to Brother Renner, that he should come as soon as he could, as he wished him to go to Sierra Leone, and apply to his Excellency the Governor in his behalf. At my leaving Bashia, Mrs. Renner also was unwell; and, as there were 80 children in the place to be taken care of, I thought it necessary to return home. I sent, therefore, Bangu the next morning to apprise his father, M. Chatee, of my return.

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The armed vessels effectually accomplished their object. About twelve Slave Factories were destroyed, and 300 Slaves recovered.

Mr. Wilhelm gives the following interesting narrative of the visit of the English, on this occasion, to Bashia, and of its consequences.

On Sunday, Feb. 20th, about five o'clock, six English Boats, filled with Black Soldiers, under the command of Major Appleton, passed our place. We were just singing in the Afternoon Service. I was hailed; and when I made my appearance, the Major wished me to tell our town-people not to be at all afraid. One of our people, who was rather terrified at the sight of gun-boats and soldiery, ran joyfully into the town to declare this comfortable news. The soldiers went up to Canoffee, where Samuel Perry, an American Slave Trader, lives; set his houses on fire, and completely destroyed his place. On their return, they set our French Neighbour Bougiere's place on fire; and, after that, the place of Fernandez, a Spanish Trader, opposite Bougiere's.

Having executed so much of their commission, Major Appleton and Capt. Sander called upon us, not with fire and sword, but inquiring into our circumstances. "I have heard," said he, "that the Slave Traders stir up the people against you Missionaries, by denouncing you

as spies, and as the cause of the executions which we are at present performing. If, therefore, you are under any apprehension of trouble from the country people, I have orders to assist you, or to take you out of the river." I gave thanks to Major Appleton for this very kind offer; but told him that the Slave Traders had for years spread such evil reports against us, but that we had never been actually injured by the people on this account; and that so long as we did not experience any personal injury, and so long as there was no hostility between the English Forces and the Country People, we would wish to keep to the injunction of our Society—"Not to forsake our Settlements, unless we should be driven out of the country." The Major again kindly repeated the offer of his assistance whenever we should want it during his stay in the river.

After these two Gentlemen had spoken to us, they addressed the town people, who were sitting all round our parlour. A friendly intercourse took place, after which they left us under the kindest salutations of the people and our children. All being ready for setting off from our place, the Major called to me out of his boat, inquiring whether I had any objection to his making a difference between the wicked and the good, by giving us a tune? Upon my answer, "Not at all, Sir," they began to play their French Horns most charmingly.

Apprehensive that our enemies might have much to say to the people about the visit of our dear English Friends, I thought it expedient to go myself the next morning to M. Backe, to inform him of the conversation which we had had with the English Commander.

When I came to his town, I found there a great number of people assembled for the purpose of talking this War-Palaver. Having made my declaration to M. Backe, I was requested to sit down among the assembly.

After they had spoken a long while about us Missionaries, M. Backe made this declaration to me: "I must tell you, that all the Susoo People are against you this time; giving you a bad name, that you make yamfa, (act deceitfully,) and bring war upon us. You always say, that you came into this country to teach our children; but you came, not only to teach, but to injure us. You have intercourse with the Sierra Leone People; and you

write to them, that they should send the Man-of-War into the river. Why could you not tell or write to them, that they must not come up here? If the people come now to your place and trouble you, if they burn your houses and punish you, and drive you away, I cannot help you: you must mind yourselves."

I answered, " M. Backe told us to go out of the country four months ago; and he knows very well what Mongè Fernandez told him at that time. I can prove, I hope, that all the Susoo People are not against us; and the bad names which our enemies give us are all in falsehood. If any body can prove it to be true, that we make yamfa, and that we make the Men-of-War come into the river, let them cut off my head in the midst of you. We have no power over the English War People, to tell them what they must do, or not do. We are not their Headmen, but they are our Headmen, and can tell us what we must do. If no Trader had fought with the Man-of-War, no English Man-of-War could ever have entered into the river. You all know that Trader very well. Now you may see what trouble this one Trader has brought upon all the Traders in the rivers along the coast. I have nothing more to say to this Palaver, but let the Susoo People mind what they do at this time. The English did not trouble the Natives at all. M. Chatee's people and property, taken by Capt. Cooper, are sent back again: but the Susoo People must take care not to trouble us; for nobody can prove that we have done evil. If the Natives trouble us, if they burn our houses, if they injure us, if they drive us out of the country for nothing; then I cannot tell what trouble they may bring upon themselves. I cannot tell how the English would take it up. For when the Major came to visit us, his first questions were: ' Do the people trouble you? or are you in fear that they will trouble you, on account of our executions in the rivers? I heard that the Slave Traders talk to the people against you, and give you a bad name: and I have orders to help you, if this be the case.' Now I might have told him that our Headman wants us to leave the country; but, for fear I should bring bad Palaver upon you, I answered him, that, though we had enemies, we have also powerful Headmen, who are our friends, and protect and defend us; and that nobody has as yet injured us."

Having thus uttered my mind, they considered awhile,

and then M. Backe said, that what I had spoken was good, and that he had nothing more to tell me, till Mr. Renner should come home. I exhorted him to warn the people, that they might not do mischief, and that they should talk this Palaver in a good manner. Thus I took my leave of them.

Mr. Wenzel's relation of the alarms and difficulties of this season follows.

About one o'clock on Sunday, Feb. 20th, an alarm was given in my neighbourhood, that the Men-of-War were coming up the river. An hour after M. Backe entered my house, with four armed men. "I hear," said he, "that the Men-of-War will come up the river next flood tide. The other Headmen are now quite angry with me, for they say that you the Missionaries have made yamfa (acted deceitfully.) If I had not taken you into my territory, the Men-of-War would not have come here. You must now write a letter to them, that they should not come up." I replied, "Mongè Backe, you say that we Missionaries have made yamfa. Can you prove it? Or can any man in the country prove it? Tell me. If you think we spoil the country, or are the reason that the Men-of-War come hither, you must tell us to leave the country." He answered, that he did not wish us to leave the country, but that I should write a letter that the Men-of-War should not come here. I said, "I cannot prevent their coming up: the Men-of-War act according to their orders." He urgently insisted upon it, however, with his men, and said I must write. I again replied, "I can do nothing, Mongè Backé. You will remember, when the Men-of-War were here the first time, and you determined that we Missionaries should leave the country, Mongè Wm. Fernandez sent word to you, that you should not drive us away, nor should any man trouble us. I must, therefore, write to M. Wm. Fernandez."

As I was speaking these words, M. William Fernandez's brother, with another person, armed, entered the house, and delivered this message to me: "Mongè William Fernandez gives you service, and tells you that you must not be afraid: the Susoo People must not trouble you: we are sent hither to protect you, and to stay with you." The message to M. Backe was in this manner: "M. William Fernandez gives you service:

you must not trouble these men: they make no yamfa; they bring not into the river the Men-of-War. A Sierra Leone Vessel is now in Bramia River, and buys rice: Men-of-War do not trouble us."

While these messages were delivered, M. Domba's people had also entered; but when Backe and the people heard these words, they all went away silently, and a few glasses of rum satisfied them.

They had scarcely quitted the Settlement, when the boats appeared. After destroying the neighbouring factories, they retired. The Settlement was kept in a state of alarm by the flames bursting out in different places, and watch was maintained all night.

One of Wm. Fernandez's messengers returning the next morning to Bramia, Mr. Wenzel addressed a letter to M. Fernandez, expressive of his unfeigned gratitude for his seasonable interference.

But greater trials awaited the Missionaries. Mr. Wilhelm gives the following account of a wicked attempt to destroy Bashia, the full success of which it pleased God, in his mercy, to frustrate.

On the 23d of February, Bougiere, our neighbour, sent one of Mongè Domba's people to me, with a letter addressed to the English Commander in the Rio Pongas, desiring me that I should directly send one of our people to carry it on board the Man-of-War. With this request I refused to comply, as I did not know what was written in that letter, and received not one line to inform me why our men should dispatch that letter; nor could the messenger tell me any reason for it.

In the evening, about nine o'clock, one of our houses, in which Bangu lived, was set on fire, and burnt. Two unknown Susoo Men had been observed in the place. A perfect calm prevented the fire from reaching the other houses. Being under anxious apprehension lest our other buildings should be also set on fire, we spent the whole night in watching, and exhorting one another to resign all things entirely to God's wise and good Providence, beyond the dispensation of which no man could

our children to an enraged people, who, when inflamed by rum, are no longer under controul. Our conclusion was, that, although they might send us away from Bashia, yet they could not order us to Sierra Leone; and that we might probably be able to settle under the protection of some other Headman.

We sent then to Fantimani, to inform him of our circumstances; because M. Backe did not send for him when he ordered us away, which it was his duty to do. He came and said, that his head-woman told him the whole story when she came home; for she was in Bashia when the Palaver was talked. Fantimani said, "If I give something under the care and charge of my friend, I expect, if my friend is tired of that thing, and will no longer take care of it, that he will return it back to me. I gave you under the care of M. Backe, and if he is tired of you, he must tell me, and give you back to me. Not crediting even what my head-woman told me on the subject, I consulted some of my people what to do, and where to inquire for the truth, either in Bashia or at M. Backe's. They all said I should send to M. Backe at once, and inquire into the business. I did this: and he told the man, that it was true that he ordered us away, and that he was tired of us." "Well," said Fantimani, "we must move, live, and die together: we cannot be separated: although M. Backe has given me his daughter and I have given him my daughter, we must mind what he told to you and to me. And, if you like it, I will send a man to Mongè Chatee to beg him to give me a place to settle on, and another place for the Missionaries."

I went, however, to M. Chatee myself without delay, being confident that one who has four children in Bashia must entertain a favourable disposition toward our establishment. I told him our circumstances: he immediately consented to take us under his protection; and very sensibly remarked, that we were certainly not the cause of the Man-of-War's coming into the river after a slave vessel: "for," said he "you have no boat, and your grumettas (servants) are all natives, and would not carry such information by land: besides, how can they charge you with having given information of this present vessel, which came in one day and the Man-of-War after her the next day?" He offered us his new house, with a large hall

and eight rooms. No Headman on this coast has a better house than this. However, he candidly told me that we should not be in haste to move from Bashia, as he would come up first and speak to M. Backe; but, in case the people should occasion us trouble, we should let him know, and then he would send three or four canoes to take us away at once.

I went home composed in my mind. This interview, indeed, set us all at rest. My going to M. Chatee had a good effect among the neighbouring Susoos: a general dissatisfaction was seen among them about our going away.

Oct. 29th, M. Backe came to Bashia in a very friendly manner, presenting Calas to us as a token of friendship, which he never did before. After some repose he brought out the following letter from Mongè Wm. Fernandez, addressed to me, which was sent to him, and he himself had to be the bearer of it.

“ Rev. Mr. Renner.

“ Dear Sir—

“ I understand by some of my people, that you are going from Bashia. I hope you will not believe any person until you see me or hear from M. Backe and me. What Ormond is about I hope you will not mind. We are natives in this country—no person can take the country from us as long as M. Backe and I are living. I have no more to say, but conclude,

“ Dear Sir, to be yours, &c.

(Signed) WM. FERNANDEZ.”

“ Now,” said M. Backe, “ by this letter it appears that M. Wm. Fernandez doth not wish you to leave Bashia: neither is it my wish that you should go; but the people and Ormond made so many threatenings that I was obliged to advise you to go.” He told us that we should not mind now, but stay, and live with him as we did before; which we promised him to do. Moving would certainly have caused us a great deal of trouble and expense, although M. Chatee promised to build us as many houses as we might want (or a town, as he said) with his own people.

The Missionaries remark, that the Divine Interposition in their favour was, in this affair, very re-

markable. He, who has all hearts in his hand made *the wrath of man to serve him, and the remainder of it he restrained.*

In the early part of November an English Schooner, commanded by Capt. Cooper, destroyed two large Slave Factories in M. Chatee's district. The Captain invited the Chief on board, that he might dissuade him from countenancing the Slave Trade in the river, but the invitation was not accepted.

A few weeks afterward, Mr. Renner and Mr. Wenzel went to Bramia, to return their thanks to M. Wm. Fernandez, for his interference in behalf of the Settlements. He firmly engaged himself to be the protector of the Missionaries, and declared that no man should drive them from the country. In company with Mr. Klein, they had repeated friendly conversations with him.

In the beginning of February, Mr. Renner was sent for by M. Chatee, to address a letter to Captain Cooper, who had entered the river, and taken away two of his canoes laden with rice, together with 12 of his men. Mr. Renner not being well, Mr. Wilhelm, accompanied by Mr. Klein, who was then on a visit to them from Gambier, obeyed the summons. Mr. Wilhelm gives the following account of the interview.

We came to his new town in the evening of the 7th, and found a great number of people assembled to keep kulungji (a feast), in the night, though, at the back part of his house, there was the krikri-dish, filled with old wrecks of country cloth, bulls' and goats' horns, &c. put out for their assistance and protection in these perilous times of war.

When we came up into his piazza, he welcomed us, and said, "It will be too late for your business this even-

ing: I will go with these people into my old town," about a mile distant; "that, in the night, you may have silence here; and to-morrow morning I will come again." The next morning he came with some men, whom he probably wished to be present at our conversation.

When we were sitting in his room, he gave me a letter from Captain Cooper, requesting me to read it before them all. In this letter the Captain promised to M. Chatee that he would send him his people again, and every thing belonging to them, provided he would deliver up the Slave Traders in the river. After I had read the letter, the people felt displeased and alarmed, that they should be troubled on account of the Slave Traders; and, as M. Chatee is not the only Headman in the river, he could not possibly effect their delivery, but by fighting and conquering those Headmen, under whose protection they live, and who all heartily wish that there might be plenty of Slave Trade, as it is their chief source of income. M. Chatee then dictated to me a letter, in which he applied again for his men and property, and invited the Captain to come to him, that he might explain himself respecting the delivering up of the Slave Traders in the river; promising to the Captain, that, on his visit, all civility and perfect security of his person should be observed. As soon as the letter was sealed, he requested me to go with his son and people into the canoe, in search of the Man-of-War, and to do what we could to persuade the Captain to send back the canoes and the people, and to come with us to speak to him. We accordingly went off to the place called the Palm Trees, where Captain Cooper wrote that he lay at anchor: but we found no vessel there. On our return, I was seized with fever; and as my fever continued the next day, Brother Klein went to M. Chatee, and brought, toward evening, the order that we should write to Brother Renner, that he should come as soon as he could, as he wished him to go to Sierra Leone, and apply to his Excellency the Governor in his behalf. At my leaving Bashia, Mrs. Renner also was unwell; and, as there were 80 children in the place to be taken care of, I thought it necessary to return home. I sent, therefore, Bangu the next morning to apprise his father, M. Chatee, of my return.

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Apprehensive that our enemies might have much to say to the people about the visit of our dear English Friends, I thought it expedient to go myself the next morning to M. Backe, to inform him of the conversation which we had had with the English Commander.

When I came to his town, I found there a great number of people assembled for the purpose of talking this War-Palaver. Having made my declaration to M. Backe, I was requested to sit down among the assembly.

After they had spoken a long while about us Missionaries, M. Backe made this declaration to me: "I must tell you, that all the Susoo People are against you this time; giving you a bad name, that you make yamfa, (act deceitfully,) and bring war upon us. You always say, that you came into this country to teach our children; but you came, not only to teach, but to injure us. You have intercourse with the Sierra Leone People; and you

write to them, that they should send the Man-of-War into the river. Why could you not tell or write to them, that they must not come up here? If the people come now to your place and trouble you, if they burn your houses and punish you, and drive you away, I cannot help you: you must mind yourselves."

I answered, "M. Backe told us to go out of the country four months ago; and he knows very well what Mongè Fernandez told him at that time. I can prove, I hope, that all the Susoo People are not against us; and the bad names which our enemies give us are all in falsehood. If any body can prove it to be true, that we make yamfa, and that we make the Men-of-War come into the river, let them cut off my head in the midst of you. We have no power over the English War People, to tell them what they must do, or not do. We are not their Headmen, but they are our Headmen, and can tell us what we must do. If no Trader had fought with the Man-of-War, no English Man-of-War could ever have entered into the river. You all know that Trader very well. Now you may see what trouble this one Trader has brought upon all the Traders in the rivers along the coast. I have nothing more to say to this Palaver, but let the Susoo People mind what they do at this time. The English did not trouble the Natives at all. M. Chatee's people and property, taken by Capt. Cooper, are sent back again: but the Susoo People must take care not to trouble us; for nobody can prove that we have done evil. If the Natives trouble us, if they burn our houses, if they injure us, if they drive us out of the country for nothing; then I cannot tell what trouble they may bring upon themselves. I cannot tell how the English would take it up. For when the Major came to visit us, his first questions were: 'Do the people trouble you? or are you in fear that they will trouble you, on account of our executions in the rivers? I heard that the Slave Traders talk to the people against you, and give you a bad name: and I have orders to help you, if this be the case.' Now I might have told him that our Headman wants us to leave the country; but, for fear I should bring bad Palaver upon you, I answered him, that, though we had enemies, we have also powerful Headman, who are our friends, and protect and defend us; and that nobody has as yet injured us."

Having thus uttered my mind, they considered awhile,

and their views of interest. Let them never be met by you with reproaches and invectives, however debased you may find them in mind and manners. Let them never have to charge you with intriguing against them, and thwarting their schemes; but let them feel that, though the silent influence of Christianity must, whenever truly felt, undermine the sources of their gain, yet in you, and in all under your influence, they meet with openness, simplicity, kindness, and brotherly love.

“Your Committee think it due to the Society's Missionaries to state, that they have never departed from these instructions; and that even since the abolition of the Slave Trade, they have continued, under injurious suspicions and manifold difficulties, to act with entire ingenuousness, candour, and discretion.”

Mr. Wenzel, speaking of the summer of 1813, deeply regrets the renewal of the Slave Trade in the Rio Pongas.

With much reluctance and grief, I have to mention the reviving of the felonious Slave Trade. More than 1000 persons were carried off from this river in the course of the last six months, and many more will be carried off in a short time. The Slave Traders take advantage of the war with America, and enter the river even with American Privateers as their convoy. The Slave Vessels come in, deliver their cargo, and in the space of 24 hours are filled with slaves, and depart again. If this abominable trade should so continue, in what a miserable condition shall we be placed! The Traders irritate the Headmen against us.

Alluding to the Foulah War mentioned in the preceding extract from the Report of 1813, Mr. Renner says, at the close of 1813,

The month of October was a month of trouble, last year, on account of the war with the Foulahs: this very month brought forth more trouble this year. The Princess Charlotte made her appearance in this river to take out a Slave Vessel: this threw the country into confu-

sion; and vengeance and destruction were threatened to the Missionaries. A message to this effect was sent to Mongè Backe *.

He was told that the Bangalang Susoos would burn down Bashia; and, in case the Man-of-War should kill any free man, our lives should answer for it; because, they say, we are the cause of all this trouble, and bring the Man-of-War into the river. In consequence M. Backe came in all haste to Bashia, on the 21st of Oct., and called some of the principal people together. He told us that he wished us to go out of the river, and that we should look for a vessel to carry us to Sierra Leone; "for," said he, "you make me a bad name!" He requested me to write to the Captain of the Man-of-War. I said, "Very well: only tell me what I shall say." This he would not; but said I must know; meaning that I should write in my own name. I told him that I had nothing to write: and so it was left.

M. Backe so far sympathised with us that he said, "You came safe and well into my hands; and I shall see that you get safe and well out of them, and that nobody trouble you in person, nor touch your property." We told him that we would not look for a vessel—that we were his old strangers, and should not leave him till he drive us away. He replied, that he would not drive us like dogs; but that what he had told us must be sufficient.

Before he left us, it appeared that he wavered in his mind: for he said, "Send your Mulatto Children away; for how can you keep them, seeing that their fathers are so much in opposition to you?" We told him that the fathers of our Mulatto Children were chiefly dead, and that those who were living were not in this country; and that, consequently, the parents of these children do not occasion us this mischief, but White People who have no children with us. His meaning, no doubt was, that our Mulattos should suffer for White Men's doings. We could not agree to this.

Our consideration then was, how to proceed in this awkward business; not wishing to expose our lives and

* *Monge, Munga, Munge, or Mungé*, according to the different methods of pronouncing the word, signifies *Headman*, or *Chief*.

God knows how long my day is to work in his cause. But I will hope continually, and will yet praise thee more and more. My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers hereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also, when I am old and grey-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Speaking of the death of the Lay-Assistants of the Mission, Mr. Renner says—

The Society was pleased to send us sufficient assistance; and yet, by a wonderful interposition of God, we are now without it. We must then patiently wait upon our God, and say, *If this work be of God, it cannot be overthrown: but if of men, it will come to nought.* Anxiety of mind was often our lot, and unsought, unjust Palavers with the country people have not a little added thereto.

In a dispatch, dated Midsummer 1814, he speaks on this subject in a manner which must move every Christian Heart.

With much concern I must finish this letter with the melancholy story, that now, in a short period of time, I had to see our lay Brethren, Quast, Meyer, and Meisner, put into the grave. A watery grave was not their doom, like that of poor Mrs. Quast, who, I understand, died on her passage home to England; but here were committed “ashes to ashes, dust to dust.” I have been bold, in former times, when a brother or sister of us died, in making my remarks; but, in this instance, I have not this boldness. The depth and height of these dispensations of God are above the comprehension of a poor worm. Am I spared, and still living? My goodness, holiness, and faithfulness, have not induced the Lord to preserve my life now for more than ten years in Africa. Alas! my glorifying the Lord in soul and body has been but miserably performed: and as for living in true holiness and righteousness all the days of my life, it has never been done—standing, as I do, like a

tree that deserved to be cut down a hundred times. But by the intercession of my dear Lord and Saviour Jesus Christ, I am still living. The laymen and their wives, six in number, who accompanied Brother Butscher from England to Africa, are reduced to ONE within eighteen months! What can we say, *who are but of yesterday?* *The Lord is mighty in battle*, but we know he is also mighty in truth, love, and mercy; and he makes no mistake in sending the messenger of death to Mr. and Mrs. Quast, Mr. and Mrs. Meyer, and Mr. Meisner. *The dead cannot praise Thee!* but the death of the dead must and doth praise thee, thou King over life and death! "Spare us, good Lord; and save thy people," in a dying hour, "whom thou hast redeemed with thy most precious blood, and be not angry with them for ever!"

Accept my sincere prayers for yourself and family; and do kindly remember your unworthy servant to all our friends, benefactors, and well-wishers.

SOUTH AFRICA.

Bible and School Commission.

An Institution, with this title, has been formed at the Cape of Good Hope, of which his Excellency the Governor and Commander-in-Chief is Patron, and his Honour the Lieutenant-Governor President.

The Members are exerting themselves, with success, in the diffusion of the New System of Education, and in the dispersion of the Scriptures, throughout the Colony.

Our readers will be much gratified by the following extracts from the last Report of the Society.

The Committee regret, that they have not the means of satisfying all the demands for Bibles, Testaments, and School Books, made by the respective Ministers and Schoolmasters, in the Country Districts, but *rather them-*

selves that they shall soon be enabled to do so, the following supply having been written for to their Agent in England, viz. about 400 English Bibles and Testaments, 1000 Dutch ditto, besides some copies of the Holy Scriptures in the German, French, and Portuguese Languages, and for several other articles. The Malay Version of the Scriptures, after minute inquiries made by the Committee, was not thought necessary for this place, from the difference in written and oral Malay Language. In turning their attention to this subject, it has appeared far more practicable, and, therefore, advisable, that the Committee should endeavour to spread the knowledge of the Scriptures, by means of the English or Dutch Tongue, rather than by teaching the different languages, and even the varieties of the same language, that abound in the Colony. In proportion also as one language prevails, in that proportion will there be seen to exist intercourse and amity between its inhabitants. From the great and increasing prevalence of Mahometanism, especially among the lower orders in Cape Town, the Committee think themselves called upon to make every effort toward the dispersion and comprehension of the Scriptures among this class of its population.

The Committee hope it will not be long before they can enter more at large into the functions of a Bible Society, of which the next Report will contain the details. It will be necessary, however, previously to frame and make public certain rules for the more effectual fulfilment of this part of their undertaking.

Past success, however, so far from being a ground of remissness, shall be the best motive to encourage and justify future efforts; and though, from peculiar circumstances of situation, these efforts may be partially impeded, there are encouragements (local also) which may stimulate and reward. When the Committee call to mind the great and almost incredible success, attending the new mode of education, they see it coupled with the most promising and extensive advantages. Surrounded by nations yet in darkness, they would offer to them the blessed Gospel of Salvation. The new mode of education, manual, expeditious, and full of life, seems, of all other means, most likely to fix the mind and interest the feelings of an active, yet uncivilized people. Of

this the Committee are fully aware; nor will they leave the interesting subject much longer a question.

By means of teachers educated on the new system, and subject to the controul of the Bible and School Commission, they are encouraged to think that they may thus be able to extend the knowledge of Christianity, of civilized language, and of useful arts, to the different and unenlightened tribes of Southern Africa. The Committee cannot but feel persuaded, that the most promising and effectual method of converting a barbarous people to true religion, is by imparting to their minds a love and susceptibility of knowledge, and by transforming their vagrant, plundering habits into those of order, honesty, and industry.

Extending thus their views, the Committee do not, however, overlook the more immediate and the more imperative duty of affording education and dispersing the Scriptures to the Colony in particular. What they have already done in this respect is now submitted to the judgment of the public;—what they will do hereafter, is left to its candour to determine.

Missionary Conference.

The Missionaries of the (London) Missionary Society purpose to hold Annual Meetings for mutual conference. Great advantages will be likely to result from such an interchange of observations and experience. The first meeting was to be held at Graff Reinet, in August last.

Intelligence from Griqualand, Orange River.

Mr. Anderson writes to the Secretary of the (London) Missionary Society, at the end of February—

We have received into our church fourteen by baptism; and we had the unspeakable happiness of proposing, last Wednesday Evening, twenty-one more, who are to be baptized next and the following Sabbaths. Many more are coming daily to speak to us about the state of their souls; inquiring after the Lord Jesus. We had been long walk

ing in a sorrowful manner, weeping in secret, and saying, *Who hath believed our report, and to whom is the arm of the Lord revealed?* but now our sorrow is turned into joy, great joy: blessed be the Lord: *let the whole earth be filled with his glory!* Amen.

Of a journey among the Griquas, Corannas, and Boschemen, he says,

I had not a minute to spare while I was among them. After I had done preaching, I visited the houses, and spoke to each separately. On my return to my waggon I found always a number waiting to speak to me. I spent a week there, and found it a happy season. Many testified the state of their minds by their tears: among them were some of whom little hope was entertained, as their lives were most wicked and iniquitous, but now they are seeking the Lord Jesus.

Mrs. Janz, wife of the Missionary of that name, died on the 10th of February, in the triumph of the faith. Her remains were conveyed to the burying-ground in one of the Missionary Waggon, attended by upward of two hundred persons, walking two and two.

ISLE OF FRANCE.

Mr. Le Brun, from the (London) Missionary Society, is arrived at this Island, and has begun the instruction of youth.

JAVA.

The Directors of the (London) Missionary Society have received intelligence of the safe arrival of Messrs. Kam, Supper, and Bruckner, at Batavia. They have been stationed at three different places, with the sanction of the Governor.

INDIA.—AGRA.

*Journal of Abdool Messee, for the Month of
October, 1813.*

(Continued from p. 448.)

October 2, 1813.—This morning Molwee Futtih Ullah made his appearance at Abdool Messee's house with his mouth and cheek bloody. "To-day," said he to Abdool, "I have been numbered among the disciples of Christ." "Why," replied Abdool, "you have long confessed Christ. What is come to pass now?"—"To-day," said he, "I have been beaten for the name of Jesus." He then related how an Arabian, who has been among us several times lately, and wanted money from us, came upon him as he was going along the street; first seized his hands, and then exclaiming, "that mouth has denied Mahomet," hit him several blows on the mouth, so as to make the blood flow. The old man expressed no sorrow, but rather joy; and his conversation in the evening was very edifying. The assailant afterward fled, and is concealed from justice.

Oct. 3.—Fewer people attended Divine Worship to-day, owing, it is thought, to the fear of ill-treatment, which yesterday's occurrence has excited. The meekness with which Molwee Futtih Ullah submitted to the assault has been remarked to the honour of the Gospel. In former times, under the Mahometan Government, he had contended with some one about a trifle, and ran after him with a drawn sword: "Now," say the neighbours, "he did not lift his hand in his own defence: but people do become inoffensive, when they become Christians!"

Oct. 7.—Joseph, the brother of Abdool, left Agra to return to Lucknow. He has paid much attention to religion, since he has been among us; and appears truly humble, serious, and pious. He would have been baptized: but we judged it expedient, that he should go and tell his friends his intention, and acquaint them fully with the views of Divine Truth which he has received, and then visit us again. Had he returned baptized to Lucknow, it would have been a signal for persecution without hearing his reasons for becoming a Christian: now we hope that they will hear, and that some may be persuaded to embrace the truth with him. He has taken several copies of all the Translations.

Oct. 10.—Abdool being unwell, the Hugoom Talib

Messee Khan officiated, to about the usual number. During the past week, some have withdrawn their attendance: we suppose from fear of reproach, owing to the assault on Molwee Futtih Ullah.

Oct. 17, 1813.—During the past week we were much alarmed by the severe illness of Abdool. On Tuesday he had a very high fever; but the kind attentions of one of our Surgeons were blessed to his perfect recovery. To-day Molwee Fazil Messee read prayers, and a written sermon, in the city.

Oct. 21.—This morning we were visited in our house in the city, by Hugeem Aga Ali, who is considered as most skilled in logic of any in this place. He has been in the habit of coming daily for some time past to Abdool. Yesterday he confessed, before several persons, that he was satisfied at the Divine Authority of the Gospel, and felt as if a mountain of sin pressed upon him, which none but Christ could remove. His conversation to-day agreed with his confession.

Oct. 24.—This morning, after Divine Service in the fort, we went into the city, where the Christian Congregation assembled for worship. After reading a portion of Scripture, the Litany, and a Treatise on Baptism translated from Archbishop Cranmer's works, Molwee Futtih Ullah was baptized. He has for some time past solicited baptism, and manifests a decided acquaintance with the nature and grace of the Gospel. In reference to the attack made on him, on the 2d instant, he was asked if he had learnt to offer the left cheek when smitten on the right. He said, by the Grace of God he would do so.

After his baptism, the Lord's Supper (the Communion Service being translated into Hindoostanee) was administered to nineteen communicants. They consisted, beside the newly baptized, of converts from the Roman Catholics, and one man formerly of the Armenian Church. They had been instructed in the nature of the ordinance: several of them were deeply affected toward the conclusion of the celebration. The Hugeem Talib Messee Khan observed, when the congregation was dispersing, "What blessed effects attend the Lord's Supper; as if, of itself, it caused our hearts to burn within us!"

Oct. 25.—To-day we were visited by a young man, an Armenian, holding a commission in Scindia's army, under a Sirdar named John Baptist, of Portuguese Origin. He came on purpose to ask for copies of the Scriptures,

having heard of the publication of the Gospel here. He says that there are 60 or 70 people called Christians in the army in which he serves; but that they know nothing of Christianity. Many of them are well acquainted with the Persian Language. He took away several copies of the Gospels in Persian, with several copies of St. Matthew and Romans, and a copy of the Morning Prayer and Litany in Hindoostanee. He returns to Scindia's country to-morrow.

October 29.—On going to the city this forenoon, the Old Soldier who first joined himself to us, as expressed in memorandum May 9th and 10th, came forward, after the reading of the Scriptures, and earnestly desired that he might be admitted to receive the sign of the Lord Jesus Christ, viz. Baptism. In answer to questions, he said, he wished for baptism for the strengthening of faith, and that his end might be happy—was pleased with every word of Christ he had heard—was a great sinner, and none but Christ could save him—none could be compared to Christ—if Christ did not save him, the consequence must be pain and destruction—Christ is able, being the Son of God—he wrought many miracles, rose from the dead, is gone into Heaven, and will judge the world—though he should be left alone in this city, he would not deny Christ—though he should be cast into the fire, he would still cleave to Christ; or cast into the water, he would still cleave to him—is aware that Christ will save none who continue in sin; and that he cannot get rid of sin, but by the power and grace of Christ, for which he must pray.

October 31.—To-day, after Morning Service in the fort, we went into the city—catechized some of the children at school there—afterward baptized five women, one man, three youths, and three children of the new converts. These were examined yesterday, and discover an acquaintance with the Gospel; and express such a sense of their need of Christ's Grace and their hearty acceptance of him, as indicate knowledge and sincerity. Others offered themselves at the same time, but did not seem sufficiently aware of the importance of the ordinance.

After the baptisms, Molwee Fazil Messee officiated in reading Prayers and Litany, (Abdol having a cold and hoarseness upon him.) His manner of exposition was clear and pointed; and, with further knowledge and experience, he promises to be very useful to the Church.

We were agreeably surprized to-day to hear a boy, as he passed along the road, singing one of the Hymns which Abdool taught the singers, beginning with—"Thou hast had mercy upon me, O Jesus, thou Son of God." The scholars are reduced in number this month, from many of the parents having gone back to their own villages, since the commencement of harvest.

The building erecting for Public Worship in the city is so far finished, as to admit of Divine Service being performed in it yesterday.

The accounts from Meerut, respecting the progress of the Gospel, are very encouraging. The Hughteen Talib Messee Khan goes over thither shortly to reside. Abdool and his nephew go with him on a visit.

Miscellanies.

NOBLE CONDUCT OF AN AMERICAN CAPTAIN.

An American Privateer having, a few weeks since, captured, in the Irish Channel, a sloop from Cardigan, laden with coal, the Captain of the Privateer entered the cabin to survey his prize. Observing there a small box, with an aperture in the lid, similar to a Poor's Box, and an inscription on it, "MISSIONARY BOX," he inquired what it was. The Welshman, apprehending the destruction of his vessel and property (according to the recent practice of the Americans to burn their prizes), replied with a sigh—"Ah! it's all over now! You must know, that I and my poor fellows have been accustomed to drop a penny a piece into that box every Sunday Morning, to help to send out Missionaries for the preaching of the Gospel."—"Indeed!" said the American. "That is a good thing—a good thing, indeed!" After a short pause, he put out his hand to the Master of the Sloop—"I will not touch a hair of your heads, nor injure your vessel"—and immediately departed, leaving the astonished and grateful Welshman to pursue his course unmolested!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Collection at <i>Ashamstead Church</i> : (Rev. Mr. Fisher, Rector)	£. 7	16	8
Collection at <i>Beckenham Church</i> : by Rev. G. C. Gorham, M. A.	25	0	3
Rev. Charles Simeon, M. A. <i>Cambridge</i>	21	0	0
Thomas Roberts, Esq. <i>Charter-House Square</i>	10	0	0
Lady, by Rev. Thomas White, M. A.	10	0	0
Jesse Curling, Esq.	10	10	0
John Cockshutt, Esq. <i>Bolton</i>	10	10	0
Annual	5	5	0—15 15 0
G. L. by Deputy Secretary	10	0	0
BROUGHTON ASSOCIATION, with Subscriptions:			
(in all, 16 <i>l.</i> 2 <i>s.</i> .)	7	2	0
R. S. Bunyon, Esq. <i>Tower Street</i>	10	10	0
Francis Jullion, Esq. <i>Westminster Road (An.)</i>	5	5	0
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Missionary Prayer Meeting	1	9	8
Girls' Pence	0	13	4
White-House Bank	0	8	0—2 11 0
Mrs. Claxton, <i>Bath</i>	5	0	0
SUDBURY ASSOCIATION: by Rev. H. W. Wilkinson, M. A. (in all, 59 <i>l.</i> 3 <i>s.</i> 3 <i>d.</i>)	17	3	0½
Charles Bevan, Esq. <i>Weymouth Street</i>	31	10	0
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Rev. Daniel Wilson, M. A.	18	5	0
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Servants at <i>Serby Hall</i>	3	0	0—40 10 6
By Mr. Whyte, <i>Tower</i> : (in all, 14 <i>l.</i> 1 <i>s.</i> .)	1	14	0
Rev. George Champigné, M. A. Canon of <i>Windsor</i>	10	10	0
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Rev. John Atkinson	1	1	0—2 15 0

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411.) Fourth Quarter	11	0	0
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19	15	6	
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eshire: Half Year.....			
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Harwell, Berks: (Rev. G. Knight:)	5	13	0
East Garston, Berks: (Rev. J. Jen-			
nings:)	19	0	0
Baydon, Wilts: (Rev. J. Jennings:)	8	0	0
Stanford Dingley, Berks: (Rev. Ga-			
bril Valpy:)	6	15	0—48
			15 0
By the Rev. Wm. Nickson, West Cowes: (in all,			
17l.) Second Half Year	9	0	0
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By Miss Heddington, Portsea: (in all, 47l. 12s.)	12	18	6
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Matthew Armstrong, B. A. Curate: (Rev. W. M.			
Hollefear, B. A. Vicar:)			
	26	1	3
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	2	7	0
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ing Contributions by Mrs. Pratt, and by Mr.			
Whyte, since the 14th Report, 143l. 17s. 3d.) ..			
	49	2	3
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ATION: by Mr. Thomas Gibson.....			
	30	0	0

Contributions to the School Fund.

Ladies' Separate School Fund of the Suffolk and Ips-			
wich Association: for Priscilla Wakefield	5	0	0
" Friends, Undergraduates," at Cambridge: for			
Henry Martyn	5	0	0

ERRATUM—(in a very few copies).

P. 483, first line of Note: for uMngke, read Mungke.

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